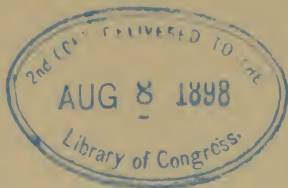
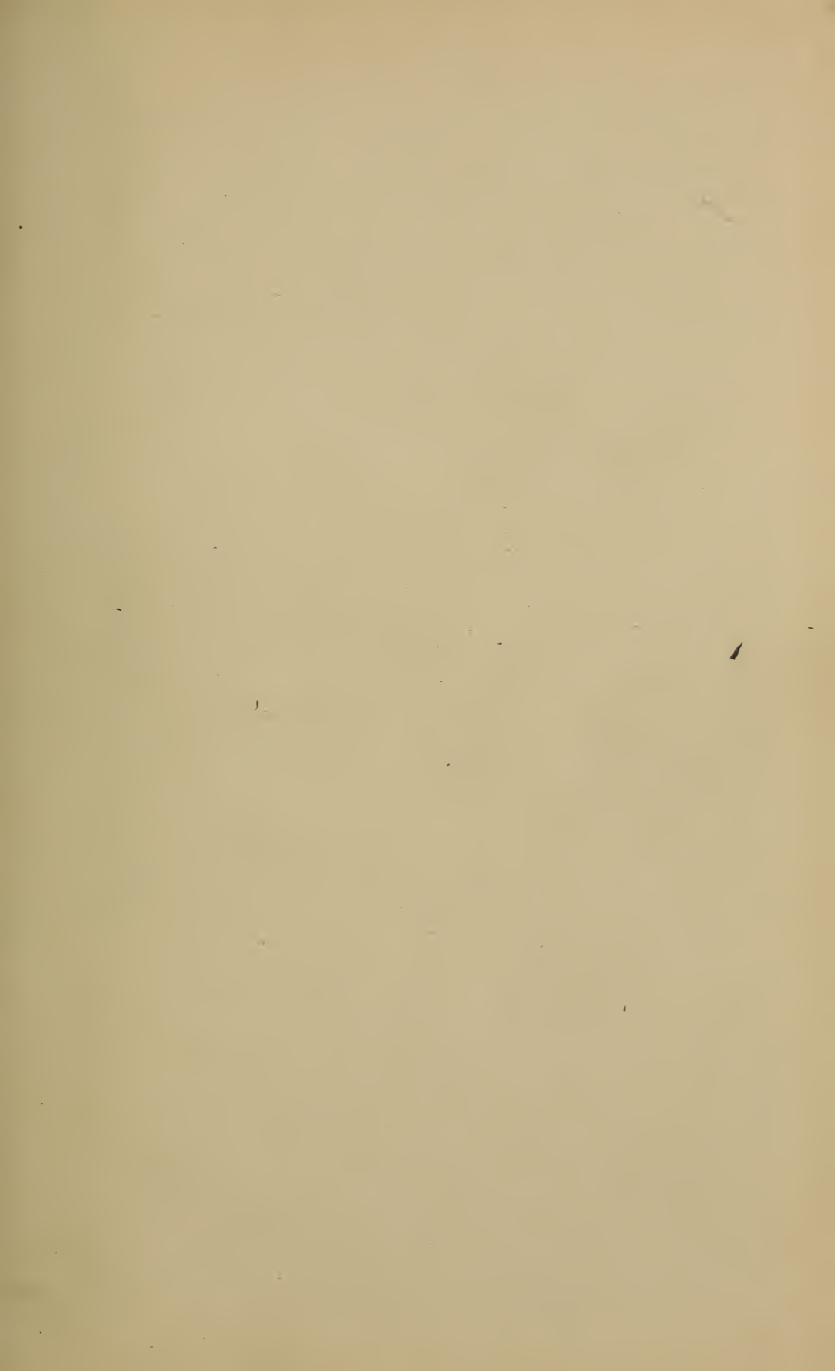


HEREDITY



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ON LIFE'S SEA.

HEREDITY.

Being the second in a Series of four Booklets on

CHILD SAVING.

BY

REV. M. T. LAMB.

State Superintendent of the "New Jersey Children's Home Society," and
Author of "The Golden Bible." or "The Book of Mormon—Is it
from God?" "The Great Commission," or Each Individual
Christian's Obligation to Reach "Every Creature."

"The Value of a Child."

TRENTON, N. J.

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PREFACE.

First of all, an apology. When the first booklet, "The Value of a Child," was published over two years ago, the second in the series, on heredity, was promised in *three months*; and the expectation then was to complete a series of four booklets on Child Saving within a year. The very favorable reception given to the first number, "The Value of a Child," wherever read, the growing evidence of its helpfulness and value, the almost invariable desire expressed by those who read it to see the next on heredity, with the increasing conviction of its need all over our country, have urged its speedy completion.

But the work of the Society which the author has the honor of representing has almost doubled during the past two years with no increase of helpers, hence it has been simply impossible to carry out the original programme. He has done the very best he could under the circumstances.

There is, however, another side which the readers of this monogram, we hope, will appreciate. The subject of "heredity" as it lay in the thought of the author has been growing immensely during the past two years, so that the work in its present shape covers a much larger field and a more complete discussion than would have been possible had the original plan and promise been carried out. There has been, therefore, some compensation for delay.

The author's acknowledgments are due to Rev. Geo. K. Hoover, D.D., of Chicago, Supt. of the "Home Finding Association," for the loan of the beautiful and suggestive Frontispiece—"On Life's Sea"—and also for valuable material found at the close of Chapter I.

Also to the Rev. W. W. Knox, D.D., of New Brunswick, N. J.; the Rev. A. W. Wishart of Trenton, N. J.; to Rev. W. Henry Thompson of Pittsburg, Pa.; Major Burnett of Des Moines, Iowa, for kindly criticisms and valuable sugges-

tions. And to these last two gentlemen, together with Rev. Jarvis Maybee of Syracuse, N. Y.; Dr. Amos Barlow of St. Joseph, Mich.; Rev. J. P. Dysart of Milwaukee, Wis.; Rev. E. P. Savage of St. Paul, Minn., and Rev. W. B. Sherrard of Sioux Falls, S. Dakota, for the loan of a portion of the beautiful pictures of children with which this work is embellished and so clearly illustrated.

Also to the Rev. Dr. Twining of the "New York Independent," for hunting up and furnishing the back number of the "Independent" containing the valuable "symposium" that forms so interesting a portion of Chapter II.

And last of all and most of all—to a brief essay upon the subject of "heredity" which accidentally fell into our hands for only an hour, but was hurriedly copied in shorthand and really formed the basis of the present work. A goodly number of the facts and statements found in the first and second chapters of this work were taken from this short essay and without other acknowledgment than this—since both the shorthand copy and even the name of the essayist has been lost. We take this method, therefore, of confessing the apparent plagiarism, and of acknowledging our indebtedness to the unknown author for an important contribution to the first two chapters of this work.

We shall undoubtedly be criticised, perhaps sharply, by conservative readers for discussing so bluntly and freely such delicate matters as prenatal influence, and the separate and individual contribution of father and mother in the heredities of the coming child; but how else can the truth be discovered? These vastly important matters lie at the very foundation of child-saving work, and we would be utterly false to our mission should we hesitate to speak clearly and without reserve.

Such as it is, therefore, with many imperfections and a most unpleasant consciousness of failure in reaching our own ideals of what such a discussion ought to be; and with many an earnest prayer that the Divine Spirit may be pleased to use it in the rescue and final salvation of some homeless waif—we cast this second booklet upon the waters.

HEREDITY.

CHAPTER I.

IN the first Booklet, "The Value of a Child," the idea was presented and enforced, that while God loves all children with an intense love, He seems to manifest a peculiar interest in the most needy ones, the outcast and abandoned, those whose antecedents are most unfortunate. It seems to be just like Him to love most those who most need His love. He calls himself the "Father of the fatherless," and this, too, whether the earthly parent had been good or bad, whether he had died or had abandoned his child. He goes so far as to inspire the Psalmist to say, "When my father and my mother forsake me, then the Lord will take me up." If father and mother are both living, but have become so depraved as to have abandoned their offspring, even in such an extreme case, the Lord sees in that child a fit object of His tenderest love, and stoops to "take him up."

It was also shown that the reason for such tender interest in these unfortunate ones is because God looks into the future and can see a most wonderful outcome from such lowly and depraved beginnings. A skilled artist will select a rough block of marble, perhaps

very rough, to the ordinary eye, even ugly in appearance, but not so to this artist, for he detects an angel in that uncouth block, and proceeds to expend upon it an immense amount of labor and patience and skill. For days and weeks and months and even years—if he be working for immortality—he chisels and measures and scrapes and rubs and polishes until he has brought the angel out. Nothing could have induced him to bestow so much time and thought and care but the discovery of the angel at the beginning of his work.

And so God can see in the most unfortunate waif an angel, and more than an angel, a king and a priest unto God, one whose face will shine as the sun in His eternal kingdom—if only such child can be placed in proper environments, be surrounded by the right kind of Christian atmosphere—that is, if He can induce His people, with His help, to do the chiseling and the scrubbing and the polishing.

“In other words, the Lord considers the future of the child rather than its past; what it is and may become, if wisely trained, rather than the accidents of its birth, or its unfortunate antecedents. We are prone to look backward—be influenced by the character of the fire from which this ‘brand has been plucked,’ or of the ‘pit from which it has been digged.’

“Is it not, then, our wisdom to face about and place ourselves in a position where we can view matters from the standpoint of our Lord, and thus be permitted to feel the inspiration of his motives? so that whenever we see a needy child, a homeless waif, we can think of him, not as to his past, but as to his future; not as the degraded progeny of debauchery and crime perhaps, but as one who, by earnest effort and sacrifice on our part, may become a king and a

priest unto God and shine as the sun in the kingdom of his Father. And then decide whether we are willing to pay the price required to fit that soul for such a position in the coming kingdom." From "The Value of a Child," pp. 44, 45.

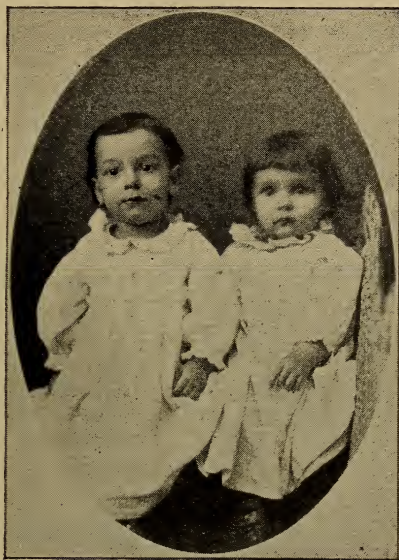
Against all these exalted views as to the future of a child with unfortunate antecedents we are met at the very threshold with the cry, "Heredity." This child will be a "chip from the old block." "What you have been saying sounds nicely, but as a matter of fact, 'like begets like;' we don't expect to 'gather grapes from thorns, or figs from thistles.' It is very easy to blind our eyes when we look backward and attempt to take God's view of the future; but when past experience proves that the character of the 'fire from which this brand has been plucked' and the impurity of the 'pit from which it has been digged' is likely to cling to that young soul all through its life here—then it is asking a great deal for a family of culture and refinement to receive such a child into the sacred portals of the family life, lift it up to a social equality with themselves, and give it the love, sympathy and tender interest that would be the birth-right of their own child."

The Society with which the writer is connected, in common with all similar child-saving agencies, finds this the one great, insuperable obstacle to its work in the minds of many of the best families of the country. As a matter of fact, the objection grows stronger as you ascend the social scale. The more

refined and educated the family, the higher their position in the social circle—the more intense and assertive is this prejudice against the child's heredity, and the less willing to receive it into the home as one of the family. It can be received as a servant, a menial, without a question as to its antecedents; but "it is quite another thing to receive a child to your bosom as your very own, make it your confident and attempt to love it as your own flesh and blood."

Probably more than one-half of all the applications we receive for children have some such condition as the following: "But it must be of good, respectable parentage, as I do not care to take a child that would disgrace our home as she grows up." Now, while the majority of the children that require our care would by many be regarded as undesirable in their antecedents, the real truth is, as we shall see, our children will measure well up to the average in this direction. To illustrate: A father belonging to one of the oldest and most reputable Christian families in this State became a helpless cripple through rheumatism after eight little children had come into his home. The mother, an equally reputable and earnest Christian, after a heroic struggle to keep the wolf from the door by carrying on her husband's little truck farm, suddenly died, as the result of an accident. Thus eight helpless children are thrown upon the charities of the

public, some of whom our Society are asked to care for.



Twins.

These beautiful twins were found in an almshouse, and yet both father and mother were members of a Christian church and very reputable people. The father, after various financial reverses and accumulated bodily ailments, dies, leaving wife and one child without a penny. Shortly after his death, the mother gave birth to these twins. Having no relatives able to care for her, and finding no family

willing to take her in with two babies, she is obliged to accept the aid of the county, and becomes an inmate of the almshouse. Her whole nature, however, shrank from such a life, and especially at the revolting thought of having her beautiful babes ruined by an almshouse training, so, though heart-broken, she asked our Society to find a home for them.

A Christian mother dies, leaving four bright little boys in the care of the father, who does his very best to keep his family together. But obliged to be absent all day at his work, the boys, without a mother's constant care, easily drift into the street; and after a year's experience the father decides that the best thing for his boys is to place them in Christian families through our agency.



The Youngest of the Four Brothers.

Here is another equally suggestive case.



The father of these four beautiful children dies, and the mother attempts to care for them, but after an heroic struggle of three years, finally breaks down in health and is obliged to appeal to the Children's Home Society in the State of New York to secure homes for these dear ones.

Such cases as these are not exceptional.

They are constantly occurring with endless variations.*

And then, as we shall see later, very many children whose antecedents are accounted unfortunate have really some of the best blood of the country in their veins.

But, on the other hand, we do have to provide for a multitude of children who would properly be classified as unfortunate in their antecedents. They are the children of improvident, worthless parents—parents who have thrown themselves away by indulgence in drink, shiftless parents who have drifted into the slums or into the poor-house, criminal parents who have become so degraded as to have lost the parental instinct and have abandoned their child, or it is the large army of unfortunate maidens who, by various subterfuges, have been betrayed by designing men. These are the classes who furnish possibly a majority of the homeless chil-

*Such cases as these are not a contradiction of the Psalmist's statement, "I have been young and now am old, yet have I never seen the righteous forsaken nor his seed begging bread." This evidently does not mean that the "seed of the righteous" may not sometimes be brought into straits, be obliged to shift for himself, may be turned over to some home-finding agency and through it placed among strangers in a new home. For this may be God's way of blessing those children; securing for them environments far more desirable than their own parents could ever have provided for them. So that what seemed an overwhelming misfortune may prove in the end the richest of blessings. "Behind the frowning providence" God "hides a smiling face." As an illustration of this note the provision made for the four children shown in the last of the above pictures.

The oldest girl is now the only child in a Methodist minister's home.

The next is the only daughter of an ex-County Judge (a Christian home.)

The oldest boy has been adopted, and is the only child in the home of a County Superintendent of the Poor—a wealthy home. The youngest boy is the only son in a banker's family. Both boys live in the same town and attend the same church (Presbyterian church.)

dren that appeal to the various rescue agencies for aid and succor, and for whom we make our appeal, and have undertaken this series of "booklets." And we think we understand somewhat the magnitude of the task we have placed before us, the immense prejudices to be met and overcome before many of these good, Christian families will open their homes and their hearts to these innocent but helpless little ones.

THE PROPOSITION PLAINLY STATED.

And first of all, it may be well to state plainly what is to be attempted in this monograph.

It is not our purpose to show that there is little or nothing in the subject of heredity, that the prevailing prejudices against a child with undesirable antecedents are unfounded, that a child, for instance, of drunken parentage, or born in the slums, or of shiftless paupers, or from the criminal classes, is just as desirable a child, all things considered, as a child of better antecedents. No such preposterous positions are to be taken. The simple purpose will be to point out, so far as we may be able, the exact facts, so that the real situation may be apprehended, and in doing this we think it will be made to appear that much misapprehension and unfounded prejudice exists in the public mind upon this subject of "heredity," and that many of the objections urged against the chil-

dren of such parentage are imaginary, not real; and that the real objections can be met and overcome by the judicious parent who undertakes his task in the fear of God and with wise reference to the future of the child.

In other words, the purpose will be, so far as



we can, to clear the sky of mists and fog, and so point out the situation that those who receive

these little unfortunate ones in the name of Christ shall have clear conceptions of what they are undertaking, and thus be the better prepared to meet the crises as they appear. Or, stated in another form, it will be our purpose to show that God's special interest in these homeless children with unsavory antecedents is, after all, well founded; and that He can see a magnificent future before such children, *if He can get His people to do for them what He wants done.*

THE MEANING OF "HEREDITY."

The "Encyclopaedic Dictionary" thus defines the word "heredity:"

"The tendency which there is in each animal or plant, in all essential characters, to resemble its parent, so as to be of the same species."

There are two conceptions in the mind when the word is used:

a. A general conception that "like begets like;" that every individual species will produce its own kind. Cats have always descended from cats, and dogs from dogs; apple trees never bear pears or peaches, and wheat never produces oats or corn. Everything "after its kind." Adam "begat a son in his own likeness," and so all the present generation of men and women came from the past generation of men and women. We may be still more explicit. All that belongs to the genus "man"

with a body, a soul and a spirit, comes to him through his parent, is inherited. Every portion of the body, its bones and sinews and muscles, its arteries and veins, its heart and lungs, its eyes and ears and mouth, its arms and hands and limbs—every faculty of mind or soul, every passion whether animal or mental or spiritual, everything that belongs to us in our triune nature comes to us through our parents.

b. But this word is used in a more restricted and specific sense. The human family is sometimes divided into five general races: Indian, African, Malaysian, Mongolian and Caucasian; and these race characteristics are inherited. Negroes never produce Indians, nor Chinamen Caucasians. And these general divisions are subdivided into a large variety of tribes and families, each of which preserve in a wonderful way, generation after generation, their own peculiar traits or characteristics that distinguish them from all other families or tribes. The Jews, for instance, differ from all other people upon earth in certain directions, and have retained these family peculiarities for thousands of years. From a crowd of men on our street to-day one can pick out a German, or Italian, or Frenchman, or Scandinavian, or Scotchman, or Englishman, or Irishman. Each one of these men possesses precisely similar members of the body, and faculties and passions of the soul. But in the development of all these there are such differences

as to readily distinguish them the one from the other; and these differences descend from father to son so strangely and uniformly that a pure German can as readily be distinguished from a Frenchman or Italian or Irishman to-day as three centuries ago.

But even this does not exhaust the popular conception of the meaning of "heredity." We must pass from the tribe and the race peculiarities to the individual. Each person possesses some peculiarity of form or color or feature or character that makes him unlike every other person, so unlike that you readily distinguish him from all others, so soon as you know him you can pick him out from among a great crowd of people without difficulty. It may be difficult to define just what that peculiarity is. It may be the color of the eyes or hair, the shape of the nose, or mouth, or chin; it may be in his height of stature, or in his breadth of chest; it may be in his peculiar walk, the poise of his head, his erect or stooping posture; it may be in the voice, its peculiar modulations, its shrillness or sweetness or harshness; it may be in the eyes, their brightness or dullness, their love or their hate; it may be a frank, open face that immediately reveals the character behind it, or it may be a face that puzzles and perplexes you. Now we mean by heredity specifically, that this person will probably beget a child in his own image, and this image will embody and disclose precisely these peculiar characteristics that make the parent to

differ from all other persons, so that the onlooker will readily say, "A chip of the old block."

The personal resemblance of the child is not only oftentimes exceedingly remarkable in the general structure of the body, in the height, size, tendency to obesity or leanness, in the color of the hair and eyes, in the gait, peculiar movements of the body, expression of the face, tone of voice, etc., etc., but is exhibited in multiform ways.

Certain diseases, like scrofula or consumption, are known to run in families for generations, scarcely a member in many cases escaping. So are blindness and deafness. Ribot relates, "In one family blindness was hereditary* for three generations, and 37 children and grandchildren became blind between their seventeenth and eighteenth year."

"Take, for example, the eloquent and tragic story of Chilmarth, on the island of Martha's Vineyard. Here, among the first settlers who came, now twelve generations ago, were two deaf persons. To-day, one in every 25 persons in that section is deaf, while a large number of the inhabitants are blind, and several are idiots. A scholarly physician, in a recent essay, referring to this region, observes:

"This community, isolated from the outer world, has not only retained its primitive customs and manners, but the physical taint in the original stock has also produced a plentiful harvest of affliction. In one collateral branch deafness has occurred and disappeared and recurred with curious

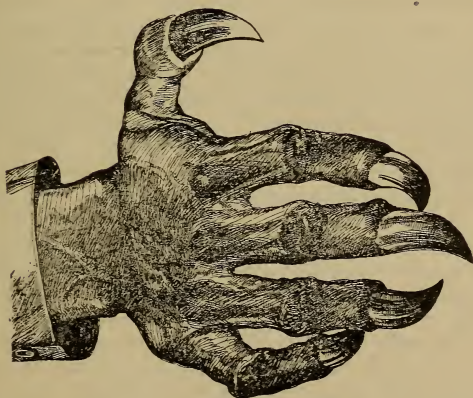
*We shall see in Chapter 4 that this expression "blindness was hereditary" is not strictly true; had the blindness been inherited, the children would have been born blind, which was not the case in a single instance.

atavistic perseverance. In another collateral branch blindness has pursued the same wayward but persistent course. Blindness and deafness are, therefore, not the offspring of idiocy, but each defect has grown more and more intense in its particular line of descent, until what was at first only a defective sense becomes a deterioration of the entire central shrine of the mind, and an idiot is born. At Chilmarth, the mental and physical progress is downwards.' "Arena," July, '95.

The same is true of malformation.

"A prominent citizen in this State has malformed feet and hands; several of his children have inherited the malformation; and cases of sexdigitation are on record which were transmitted from four generations."

A most remarkable illustration of this is the "claw-fingered colony" living in the valley of



the Cattaraugus, about thirty-five miles from Buffalo, New York. I am indebted to the New

York "World" of August 23d, 1896, for the accompanying cut and for an intensely interesting account of these queer people. On account of their clannish spirit and social isolation there has been much intermarrying among them; and this undoubtedly has had much to do with the perpetuation of their strange deformity.

"NEW YORK'S CLAW-FINGERED PEOPLE.

"(Sketched from Life by a 'Sunday World' Artist.)

"All the claw-fingered and claw-toed people of Zoar trace their descent from a man named Robbins, who settled there in the early part of the century. His neighbors noticed that his hands and feet were remarkably deformed, being so bent and twisted that they resembled claws more than human hands and feet.

"He was not inclined to talk about the deformity, and it does not appear that he ever explained how he came by it or where he had lived before coming to Zoar. After his deformity reappeared in his descendants, it became the general opinion that he himself inherited it. But others believed what has now become a tradition in the valley, that Robbins belonged to a well-to-do Eastern family, and that he settled in this almost inaccessible spot because of his deformity.

"Robbins had several children in whom the claw digits appeared, but in a very much modified form. In the third generation, however, the deformity often reappeared in as marked a degree as it had existed in the original Robbins.

"A peculiar thing about this strange heritage is that it is impossible to tell where or in what form it will appear. Sometimes it is inherited from the father, sometimes from the mother; sometimes it appears in all the children of a family, at others in only one or two in a large number.

"Sometimes a father and mother who have well-formed hands and feet will bring up a large family of children, all of them badly and, perhaps, variously deformed, and again par-

ents with unsightly digits will have children in whom no deformity appears.

"Sometimes the disfigurement appears only in a person's hands, but not in his feet, or vice versa; sometimes it appears in one hand or foot only, and not in the other, and so on, until apparently all the possible combinations are exhausted.

"The term claw-fingered would not apply to more than half of those with deformed extremities, and, of course, none of them has what could scientifically be termed claws.

"But while the mark which has set these people of Zoar apart from their fellow-men varies in separate cases, its general appearance is always much the same. The hands are usually broad and short in the palm, with stumpy fingers.

"The fingers usually curve in, and the joints in most of them are either greatly out of place or entirely lacking. That is, the finger may have no joints at all or only one instead of the usual two. Where there are two joints they are frequently greatly out of place, being either close together or else set at the ends of the fingers.

"Sometimes a hand is seen in Zoar in which all the fingers have grown together into one broad stump, and occasionally a child is born with a sixth finger or toe.

"The claw-fingered folk of Zoar are looked upon by their neighbors as being 'queer,' but this is not remarkable, considering that their peculiar heritage has for a long time led them to isolate themselves. They are industrious and honest, and there are few hands among them too much deformed to wield an axe or a hoe or a plough, for the claw-fingers are all farmers and woodsmen. They are seldom seen outside the valley, but live their own lives apart from others.

"How long this strange perversity of nature will continue is an interesting question. If the claw-fingers of Zoar are physical degenerates, they may be expected to die out after a time, but at present they seem to be healthy and vigorous enough."

In the "Arena" for July, 1895, pp. 246-8, the editor, Mr. B. O. Flower, quotes from Dr. Geo. W. Pope, of Washington, D. C., some very

striking examples of what would seem to be inherited passion for strong drink:

"A. was a steady drinker from youth, as had been his father and grandfather before him, drinking several times daily and frequently indulging in heavy drinking bouts. He was of a highly aristocratic, talented and wealthy family of Southern planters; very hospitable, kept open house, liquors always on the sideboard; and prided himself on his blue blood and lineage. He married a talented and accomplished young lady of noble character and aristocratic family of temperate habits, never indulging in drink. The fruit of that union was three children, two sons who resembled the father in physical appearance and character traits, and a daughter who resembled her mother. The latter married happily and became the mother of healthy and good children, a credit to the family. The two sons of A. manifested a taste for drink in early youth, and the eldest, with the habit confirmed, married a young woman of temperate habits and ancestry. He died of mania a potu, leaving his widow with two children, now about 20 and 25 years old. In spite of the efforts of their mother and friends, these boys had inherited their father's appetite, and early took to drink; they are now confirmed hard drinkers, having at intervals periodical sprees, which often end in delirium tremens. A.'s other son is living, a confirmed inebriate, perfectly worthless, and supported by his friends.

"B., C. and D. were three sons of a well-to-do farmer, a steady drinker, as also were his father and grandfather. B. and C. resembled their father in physical appearance and character traits; became early addicted to drink, never married, and died drunkards. D. resembled his mother, who never drank, and came of temperate ancestry. With the sad fate of his father and two brothers before his eyes, D. never touched liquor and became a well-to-do banker, and accumulated wealth. Unfortunately, he married a young woman whose father and grandfather were drunkards, and she resembled them in personal appearance and character traits, but never used liquor in any form. Four sons and two daughters were the result of that union. The sons resembled the paternal grandfather, and early manifested an appetite for and

took to drink. When their father died, the property was equally divided, and they immediately plunged into the wildest excesses, squandered their property, and became confirmed inebriates. They never married. One died of delirium tremens, one was killed in a drunken brawl, and one cut his throat in a drunken frenzy. The last is still living, a half-demented drunkard. Of the two girls who resembled the maternal grandfather, one became a confirmed inebriate after an unhappy marriage; the other is insane from having indulged in whiskey, opium and chloral. In this case the drink propensity has passed through one generation in a quiescent, non-developed state, and has developed in full activity in the second generation, to the destruction of both branches of the family."

A third equally remarkable case this writer traces through five generations, showing that the same dreadful inheritance of appetite for drink descended from parent to child—in several instances passing one generation of innocent and noble mothers in a "quiescent or germ state," as the writer puts it—only to be evolved in full flower in the boys who resembled their mothers in personal appearance and traits.

Dr. T. D. Crothers, of Hartford, in a paper on "Inebriety and Heredity," (1886)says:

"Alcoholic heredity, or the transmission of a special tendency to use spirits or any narcotic to excess, is much more common than is supposed. * * In the line of direct heredity, or those inebriates whose parents or grandparents used spirits to excess, we find that about one in every three cases can be traced to inebriate ancestors. Quite a large proportion of these parents are moderate or only occasional excessive users of spirits. If the father is a moderate drinker, and the mother a nervous, consumptive woman, or one with a weak, nervous organization, inebriety very often follows in the chil-

dren. If both parents use wine or beer on the table continuously, temperate, sober children will be the exception. If the mother uses various forms of alcoholic drinks as medicines, or narcotic drugs for real or imaginary purposes, the inebriety of the children is very common. Many cases have been noted of mothers using wine, beer or some form of alcoholic drinks for lung trouble, or other affections, and the children born during this period have been inebriates, while others born before and after this drinking period have been temperate.

"The hereditary nature of the criminal propensity is unquestionable. By this is not meant simply that criminals are children of criminals, but also that they inherit such traits of physical and psychical constitution as naturally lead to crime. Ribot says: 'The heredity* of the tendency to thieving is so generally admitted that it would be superfluous to bring together here facts which abound in every record of judicial proceedings.' He cites as an illustration the genealogy of the 'Chretien Family,' from Dr. Despine's 'Psychologie Naturelle.'

"The father had three sons: Pierre, Thomas and Jean-Baptiste. 1. Pierre had a son, Jean Francois, who was condemned for life to hard labor for robbery and murder. 2. Thomas had two sons: (1) Francois, condemned to hard labor for murder, and (2) Martin, condemned to death for murder. Martin's son died in Cayenne, whither he had been transported for robbery. 3. Jean-Baptiste had a son, Jean-Francois, whose wife was Marie Taure (belonging to a family of incendiaries). This Jean-Francois had seven children: (1) Jean-Francois, found guilty of several robberies, died in prison; (2) Benoist, fell off a roof which he had scaled, and was killed; (3) X—, nicknamed Clain, found guilty of several robberies, died at the age of 25; (4) Marie-Reine died in prison, whither she had been sent for theft; (5) Marie-Rose, same fate,, same deeds; (6) Victor, now in jail for theft; (7) Victorine married one Lemair, whose son was condemned to death for murder and robbery.' "

*We insist again that the word "heredity" is not properly or scientifically used in this quotation. At least we refer the reader to the discussion in Chapters 3 and 4 for a rational explanation of these various instances of supposed heredity.

But if bad appetites and passions seem to be inherited, so are the good ones, as for instance, the talent and the passion for music.

It is quite doubtful whether there is a musician of any note now living, one or both of whose parents did not possess some musical ability. Mozart, Rosini, Bellini, Bethoven and Bach are noted examples of this. I know of a family consisting of six sons and three daughters all of whom had fine musical talent. The father and mother of this family were excellent singers, the father having had for many years a local reputation as a successful teacher of vocal music. This gift is still perpetuated in all branches of the family down to the fourth generation, which has numbered nearly 100 singers.

The family of Scipio Africanus Major was distinguished in Roman history through 12 generations, covering a period of more than 300 years, having produced many great generals and statesmen. The family of the late James G. Blaine has displayed unusual ability for four generations. Dr. Lyman Beecher was the leading orator of his day. Six sons and daughters have a National reputation as preachers or writers.

Mr. Galton, in "Hereditary Genius," appears to make it very plain that "genius" or exalted ability in any direction is hereditary. He points out, for instance, that of thirty Lord Chancellors of England during a period of 200 years, eighty per cent. of them had eminent

relatives, fathers or sons. Of over 200 of the highest judges in the kingdom, he uses this language:

"It appears that the parentage of the judges in the last six reigns, viz., since the accession of George I., is as follows, reckoning in percentages: Noble, honorable or baronet (but not judges), 9; landed gentlemen, 35; judge, barrister or attorney, 15; bishop or clergymen, 8; medical, 7; merchants and various, unclassified, 10; tradesmen, 7; unknown, 9."

That is to say, 67 per cent. of these eminent jurists were from families classed in England as above the common lot.

Mr. Galton has with great painstaking prepared a list of the most eminent men in England, covering a period of 200 or more years, and embracing eight different classes—judges, statesmen, commanders, literary men, scientists, poets, artists and divines. This list numbers 977 men, the most eminent and successful in English history for 200 years past. He finds that 31 per cent. of them had eminent fathers; 41 per cent. had eminent brothers, and 48 per cent. had eminent sons.

The bearing of this statement upon the subject of hereditary genius will be better understood when it is remembered that there were a great many millions of families in England during those 200 years; and that all these many millions of people were able to produce only 69 *very* eminent men, while 100 eminent men were producing 31 *very* eminent men. In other words, less than 250 eminent fathers

could furnish England with as many *very* eminent men as all the other families in the United Kingdom combined could furnish, and that 100 *very* eminent men could produce 48 eminent sons while the entire kingdom beside could produce 52!

Moral qualities seem also to be transmitted by heredity. The two illustrations given at the close of the first Booklet, "The Value of a Child," are remarkable illustrations. On the one hand six generations of criminals and paupers and profligates of the lowest and vilest sort; and on the other hand, six generations of upright, pure-minded Christian people, embracing a goodly number of ministers of the gospel, a still larger number of deacons and Sunday-school superintendents, with Sunday-school teachers and other devout workers by the hundreds.

In the older portions of our country, the examples are abundant where vagabondism, pauperism and crime have run in certain families for generations. In how many of our almshouses, for instance, may be found pauper families of three generations, grandparents, parents and children.

"Go back to the time when this almshouse was built, and what has become of the children that were there with their parents? Their families are in the almshouse to-day, grandparents and grandchildren. They are turned out at 19 and come back again with a family of children, and they grow up and go out only to come back again." From an annual report of the Directors of the Poor in Pennsylvania.

The Scriptures teach that the sins of the fathers are visited upon the children unto the third and fourth generation. But thank God there is no fatalism in the sacred Word, for it is added—"unto the third and fourth generation of *them that hate Me*." The children are not punished for the sins of the parent except they follow their parent's example—"hate Me." Through the mouth of the prophet Ezekiel God most emphatically protests against the fatalistic proverb—"The fathers have eaten sour grapes and the children's teeth are set on edge."—

"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

And then proceeds in a most energetic way to assert that if a man who has reached the very lowest depths of depravity and crime—has become a robber, a murderer, an idolater, a usurer, &c., if such a man—

" * * * beget a son that seeth all his father's sins which he hath done, and considereth and doeth not such like; * * * but hath executed my judgments and walked in my statutes; he shall not die for the iniquity of his father; he shall surely live."

"Yet ye say, Why? Doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ez. 18:3, 19, 20.

In the following pages we think we shall discover a most effectual cure, God's own cure, for all the bondage, the handicapping that comes to a child from its unfortunate heredities, the Almshouse heredity mentioned above as well as all other inherited evil tendencies. And as a foretaste of this discussion and a fitting conclusion to this chapter, I am constrained to insert a statement just received from one of the most successful workers in this country in the department of child-saving—Rev. Geo. K. Hoover, D.D., for years past a recognized leader in the "Children's Home Society," and now General Superintendent of the "Home Finding Association," a new organization that undertakes to find homes not only for homeless children, but for mothers with their babes, for released prisoners, &c.

In a personal letter, dated Chicago, June 14, 1898, he says:

"Dear Brother Lamb:—It is now ten years since I left the regular pastorate and engaged in the rescue and care of dependent children. Each successive year has emphasized my belief in the superiority of environment and training as compared with the power of hereditary tendencies.

"About eight years since, I received five children who were of the *third generation of paupers*, and the history of the families had been very unfortunate. In another instance I received two children who were said to have been the *fifth generation of paupers*. I placed all of these children into carefully selected, well-approved family homes, with the result that the children have developed into as desirable and promising young men and women as are the average whose hereditary descent was unobjectionable. I could give many such instances did time permit.

"I am convinced that the public at large has very greatly over estimated the power of heredity, and not only greatly, but grievously, underestimated the almost miraculous power of environment and training."



CHAPTER II.

IN the previous chapter we have presented a large number of illustrations showing the wonderful scope of heredity, its strange power to reproduce its kind physically, mentally and morally, even to the copying of deformities and weaknesses and diseases of body and mind and soul. I have purposely multiplied illustrations strong, clear and apparently convincing, so that the warmest advocates of the certainties and the almost omnipotent power of hereditary laws cannot accuse me of unfairness or of understating their position; and so as to cover the entire field of objection on the part of honest and conscientious Christian people who hesitate to receive into their home and heart the child of unfortunate antecedents, lest after all their pains, education and training the hereditary taints will by and by assert themselves to their shame and humiliation.

But there is another side to this question—it might be more exactly true to say there are several sides—and it is not wise to hasten to a conclusion until the question has been viewed from all sides.

While a vast array of facts may be presented to prove that as a general thing the qualities of the parents are transmitted to their offspring, it is also true that the law of heredity

is by no means uniform in its operation. The apparent exceptions are very numerous, so numerous as to lead many to doubt whether there is any such law.

There are cases on record where not the least mental or moral resemblance between the offspring and the ancestors, whether near or remote, can be traced. Great men often suddenly spring from the most obscure families—men who seem to have been raised up for a special need, like Moses, the great law-giver, David, Mohammed, Lincoln and Grant. Often parents of very limited intellectual faculties have children possessing remarkable gifts. Socrates, esteemed by the Oracle of Apollo, the wisest of all men, was the son of a low woman. The mother of Euripides, the tragic poet, was a market woman, and Demosthenes, the prince of orators, was the son of a poor tradesman in knives. Livingston, Kitto, Hans Christian Andersen, Randolph Rogers, Hugh Miller, Addison, Stanley and multitudes of other distinguished men were the children of poor, obscure parents.

Let me give my readers an incident that I have personally verified.

From the "New York Recorder" of February 4th, 1895, I have clipped the following, under the title: "Romance of Two Brothers:"

"Port Jervis, Feb. 3.—The wedding of the Rev. George Washington Scarlet, pastor of the Reformed Church in New Hurley, and Miss Laura Tuice, on Wednesday, adds another

link to the chain of romance with which that dominie is connected. His life has been a continued romance from the time he and his brother, John Adams Scarlet, were found parentless at a tender age and taken to an orphan home in Newark, N. J. Their antecedents seemed to be shrouded in mystery, and they were too young to tell their own story or give their names. Because of the red kilts which they wore, they were called 'Scarlet,' and the name George Washington was given to the elder, while John Adams was the honored name applied to the younger. These namesakes of the first two Presidents of the United States continued to enjoy the hospitality, care and training of the home, and grew to be obedient, kind-hearted and intelligent boys.

"A Hunterdon County farmer visited the place with a view to taking a lad home with him. George Washington was recommended by the authorities. His bright eyes and genial look gave him a decidedly prepossessing appearance, and he became a member of this man's household. It happened that a year later another farmer from that county in need of a boy applied to that institution, and John Adams was fortunate enough to secure a private home for himself.

"For two years the boys were unconsciously within a few miles of each other. They enjoyed the influence of Christian homes and the educational privileges of the district schools, and in due time were sent to Rutgers College. There they made good records for themselves, and were encouraged to study for the ministry. Their professional studies ended, they married sisters and entered upon the active duties of their chosen calling."

The first wife of the Rev. G. W. Scarlet having died from injuries sustained in a fall, the wedding announced above is the second service of the kind that has come into this romantic life.

Rev. W. E. Davis, D.D., pastor of the Reformed Church in Lebanon, N. J., was the clergyman selected to tie that first double knot

which united the two young preachers and the two sisters. He fully confirms the above interesting romance, which the brothers related to him when they came to be married. To conform to the letter of the law, he asked them certain questions:

"What was the name of your father?" Answer. "We do not know."

"What was the name of your mother?" Answer. "We do not know."

And then they had to explain to him the mystery of their antecedents and how they came by the name of George Washington and John Adams Scarlet. Dr. Davis also gave me another link in that romantic chain. After the marriage of these two brothers and their ordination as ministers of the gospel, a bright young lawyer in the city of Philadelphia saw the newspaper reports and immediately surmised that these two young men were his own long-lost brothers, and hunting them up found to his great delight that it was even so. He was an older brother, just old enough when abandoned to remember that he had two younger brothers. Three unusually bright men from one lowly family, of unknown pedigree.*

*The objection may be made to this incident that the antecedents of these boys are not known; they may have been good, very likely were; hence the incident proves nothing on the one side or on the other of the subject under discussion.

All this is admitted, but the incident is given because it represents a large class of the children we are called upon to care for—children whose antecedents are unknown. They are counted as unfortunate because unknown. The late George W. Childs, of Philadelphia, would belong to this class. Some of the brightest

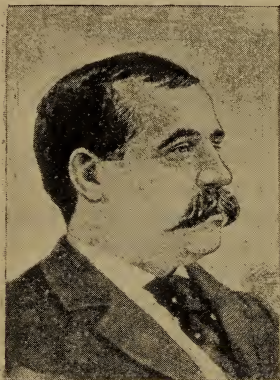
One Sabbath morning, in the First M. E. Church of St. Paul, Minn., after an address by the Rev. E. P. Savage, superintendent of the "Minnesota Children's Home Society," the pastor of the church stated to his people that when a little boy of five years old he was brought from the slums of New York city with a carload of other boys and "dumped out on the prairies of Minnesota," and now the brilliant and much-loved pastor of one of the largest churches in the Northwest. When he had finished his statement, a fine-looking, well-dressed, gentlemanly-appearing stranger in the rear of the congregation arose and asked the privilege of making his statement. "I, too," he said, "like this pastor, when a little boy, was brought from the Five Points in New York city out to the prairies of the West." He was at that time Governor of North Dakota, a man of noble character, of brilliant mind, and loved and honored by all who knew him.

Here were two of the brightest and most useful men in the great Northwest in one congregation one Sabbath morning; and both of them, when little boys, from the slums of New York city!

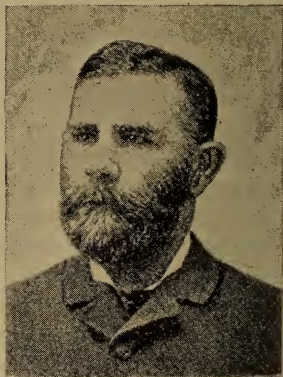
I insert these two pictures side by side, because, as Providence would have it, these two men, when little, abandoned waifs from New York City, were brought west on the same car, and *occupied the same car seat together*, about

children we have ever received belong to this class and taken from almshouses, too! For several specimens of this class of children see pp. 75, 79, 80.

thirty-six years ago. They were brought to Noblesville, Indiana, and there placed in separate families to be trained for grandly successful lives—the one through a business career and the law, into a Governor's chair in



Ex-Governor Burke.



Governor Brady of Alaska.

North Dakota, and the other through a Presbyterian pulpit and a Missionary to the same high position in Alaska.

Some time ago I requested the Rev. W. I. Sweet, pastor of the Congregational Church in Passaic, N. J., to furnish me with some facts regarding the late Hon. Henry Wilson, once Vice-President of the United States. Mr. Sweet was for several years a pastor in the neighborhood of Mr. Wilson's home, in New Hampshire.

Under date of October 29th, 1896, he thus writes:

"Since seeing you I have been up in New Hampshire to attend a funeral and have made use of the opportunity to make some inquiries in regard to Vice-President Wilson.* * * He was born in a home of squalor and intemperance. When he was ten years of age he was bound to a family for whom he was to work until twenty-one, and receive as remuneration \$100 and a yoke of oxen. He remained for that time, and received the yoke of oxen and the \$100. While with this family he attended a district school in the winter for a short time each year. This family, fortunately, were people of excellent minds, and had a love for education, and he being of a like frame of mind caught the desire to make the most of his privileges. All the people in the village became interested in him because of his aptness to learn and his insatiable desire for knowledge. I found that several families held letters written in his later years, expressing his appreciation for kindness shown in loaning him books to read. There were many good books in these New England homes, and fortunately they fell into hands where they were assimilated by a strong and growing mind.

"His name, real name, was Colbath; but when he came to mature years, just what age I do not know, he had his name changed to Wilson. He applied to the Legislature of New Hampshire in the regular way for this.

"* * * After his first election to the United States Senate, he gave his friends a dinner at a noted Boston hotel. The table was set with not one wine glass upon it. 'Where are the glasses?' asked several of the guests, loud enough to remind their host that they did not like sitting down to a wineless dinner. 'Gentlemen,' said Mr. Wilson, rising and speaking with a great deal of feeling, 'you know my friendship for you, and my obligation to you. Great as they are, they are not great enough to make me forget the rock whence I was hewn and the pit whence I was dug. Some of you know how the curse of intemperance overshadowed my youth. That I might escape I fled from my early surroundings. For what I am, I am indebted, under God, to my temperance vow and my

adherence to it. Call for what you want to eat, and, if the hotel can provide it, it shall be forthcoming; but wines and liquors cannot come to this table with my consent, because I will not spread in the path of another the snare from which I escaped.'

"The entire company arose and showed the brave Senator that men admire the man who has the courage of his convictions. They gave him three rousing cheers!"

In the "New York Independent" of March 3d, 1892, appeared a "symposium"—on the subject of Heredity—from various experts in the care of unfortunate children, juvenile delinquents, &c. In this "symposium" many interesting statements and valuable suggestions are made by leaders of National repute. I quote first from Mr. Israel C. Jones, Esq., superintendent House of Refuge, Randall's Island, N. Y.:

"I can best allude to the influence of heredity by relating one or two of many remarkable instances that have come under my observation. Thirty years ago there was a depraved family living adjacent to what is now a part of the city of New York. The mother was not only dishonest, but exceedingly intemperate, wholly neglectful of her duties as a mother, and frequently served terms in jail until she finally died. The father was also dissipated and neglectful. It was a miserable existence for the children.

"Two of the little boys, in connection with two other boys in the neighborhood, were arrested, tried and found guilty of entering a house in the daytime and stealing. In course of time both of these boys were indentured. One remained in his place and the other left for another part of the country, where he died. He was a reputable lad.

"The first boy, in one way and another, got a few pennies together with which he purchased books. After a time he proposed to his master that he be allowed to present himself for examination as a teacher. The necessary consent was

given, he presented himself, and was awarded a 'grade A' certificate.

"Two years from that time he came to the House of Refuge as proud as a man could be, and exhibited to me his certificate. He then entered a law office, diligently pursued his studies, and was admitted to the bar. He was made a judge, and is now chief magistrate of the court in the city where he lives.

"His sister, a little girl, used to come to the Refuge with her mother, wearing nothing but a thin cloak in very cold weather, almost perishing with the cold. As soon as this young man got on his feet he rescued the little girl. He placed her in a school, she finally graduated from the Normal School, and to-day holds an excellent position in the schools in the State where she lives."

Again he says:

"Children are not driven to the streets on account of thieving; theft is a consequence, a result, not a cause. Boys that have any knowledge of the rights of property will not steal if they can get what they want without doing so: If they have no conscience, if they have not been trained to habits of honesty, and to provide for their wants in a proper manner, why they will take what they can get without any feeling of remorse. That, of course, is theft; but it by no means indicates that they are really depraved. I will give an instance to illustrate this statement. In 1863, a boy, eight or nine years of age, was committed to the House of Refuge, charged with stealing an old dress and an old shawl. Other boys were concerned with him. John (the boy) said that they sold the stuff for fifty cents, that he never received a penny of the proceeds, but was sent to the House of Refuge; the other boy stole his share of the money. That boy grew to be a man, and to-day occupies a pulpit not a hundred miles from the city of New York, and stands very high in the communion with which he is connected. I believe he is a Doctor of Divinity to-day. He made a visit to the House of Refuge long after he was a preacher, and, in an address to the boys, told them exactly where he sat in the school, how he progressed from class to class, where he came from, and all his experiences.

"This incident will illustrate that there was no moral obliquity in that boy, notwithstanding he was guilty of a theft in early youth. What became of his companions in that offense I do not know.

"Here is another illustration: One of our inmates was a boy whose father went to the war and was killed. The family were poor and lived in a tenement house in Mulberry street. There were two sisters and this little boy, their brother. After he had been here a couple of years or more there was an opportunity to place him with a family in New Jersey. He was indentured and served his time. It happened that the family into which he was placed belonged to the Roman Catholic communion, and he came from a Roman Catholic family. Where he was located in New Jersey there was no Roman Catholic church maintained, and the children went to the Protestant Sunday-school in the neighborhood. The boy developed considerable activity of mind and ambition. A lady in Philadelphia became interested in him, encouraged him to study, paid his way through college, and eventually he became a minister in the Methodist Church.

"About ten years ago I received a letter from a man on the east side of town, making inquiry in regard to this lad. I answered the letter and asked him what particular interest he had in the boy. He replied that he had married his sister and that the boy's other sister was living with them; and now, after more than 20 years, they felt a desire to learn something of the history of their brother. I wrote to him that the brother was serving a church in the town of ———, New Jersey; if they should go there they would see him, and if they went on a Sunday they would hear him preach. They did go on a Sunday, heard him preach, and when the services were over, made themselves known. It was the first time that the sisters and the brother had met in over 20 years. The sisters (so it appeared) had avoided making any inquiry in regard to their brother, believing that he had gone to the bad because he had been sent to the House of Refuge, and they did not care to be dragged down by any disgrace he may have brought upon them."

The Hon. E. T. Gerry, President of the So-

ciety for the Prevention of Cruelty to Children, says:

"I have not yet solved the problem of heredity. I am investigating it now in various ways. In the work of our Society we have had instances of heredity, but not such as I



am prepared to mention. We cannot yet tell as to how far the cases are really hereditary. Where a parent is steeped in sin, and his child is continually living in an atmosphere of crime, and the course of the parent is one which is at variance with the law, I suppose the chances are that the child will follow in the parent's footsteps; but how far the hereditary taint exists I cannot tell. For instance, a father (a criminal) dies, leaving a child of tender years, so young that it does not know either of its parents. I am not yet prepared to say how far the criminal course of the parent or parents will affect the child.

"In regard to the need of more churches and Sunday-schools, particularly in the down-town districts of the city, where the poor live, I say, of course, the more religious influences that are brought to bear on children in any way the better. In my judgment, religion is the great and only cure for the disease of crime. And I do not believe that any child is thoroughly and incorrigibly bad, because to believe that would be to doubt the grace of God."

Mr. C. Loring Brace, Secretary of the Children's Aid Society, New York—a society that has cared for over 80,000 children—gives his experience as follows:

“Our investigations in regard to the family antecedents of our boys are not specially directed to the interesting question of heredity. At the same time we are constantly having cases brought before us which conflict with this scientific proposition. I have in mind the case of a young girl whom we rescued from bad surroundings some years ago. She was an orphan, and we had considerable difficulty in obtaining possession of her, the matter having to go before the courts. After we had obtained a good home for her in the West the relatives kidnapped her; but the people with whom she had been living, through legal measures, obtained her again. She is an educated girl of good principles. When, however, she came from the West to see her sisters and aunt, it was found that all of them were either drunkards or women of ill repute.

“I have the case of a boy, who is now in a good home, doing very well, and who does not show the least taint of depravity. In his family history it was discovered that his father killed his mother. The father was imprisoned, and soon after his discharge, he committed suicide. The boy's sister was killed in a house of ill-fame on Bleeker street. On the other hand, another sister is doing very well and another brother is prosperous and of good character.

“In a recent collection of letters from the boys, which we have issued, is an account of a lad who had not answered our letters for 20 years and was thought to have ‘gone to the bad,’ and who had committed many disagreeable offenses; yet at last he comes out all right. We have a letter about a large boy who had disappeared and was held as a failure and a useless subject, who turns up as Mayor of his town and member of the Legislature.

“The great majority of our boys do well in the country homes to which we send them. Hundreds of interesting and truthful incidents might be given in proof of this statement.

The latest report at hand shows that one of our boys is a cashier of the Citizens' Bank of Indiana; another, after passing an examination at Yale College, went as missionary to Alaska, where he is now a government official, and soon expects to be appointed Commissioner; another married a cousin of his employer, and is now a successful Methodist minister. Probably the most remarkable case is that of a boy we took out West 33 years ago." [Ex-Governor Burke of North Dakota. See p. 36.]

"I believe that the tendency to viciousness may exist in the child, but very often it is dormant; the child is not yet old enough to allow it to have been developed. I believe if such a boy were to continue to live in the same environment to which he had been accustomed from birth—associating with the children of his class, many of whom might be worse than himself—I believe that under those circumstances the hereditary taint would, in course of time, show itself. But we get such boys when they are young; we transplant them to a wholesome farm life, where they soon learn something of the amenities of the family and domestic existence. If they had this dormant, hereditary tendency it is soon eradicated under the new and wholesome conditions in which they are placed."



We close these interesting statements from

the "Independent's" symposium, with the following from Mr. William F. Barnard, Esq., Superintendent Five Points House of Industry:

"I am not prepared to say that I believe in the theory of immediate heredity. I do not think that it necessarily follows that because a father or mother, or both, are vicious their child will be the same. I can give proof to the contrary, at least to my own satisfaction. We have had in this home children who were just as bright, gentle, well-behaved and intelligent as any children I have ever seen, and the parents of those children, respectively, were as wretched and miserable as have ever lived on the face of the earth.

"I recall a child who came from the slums in Baxter street whose father spent a good part of his time on Blackwell's Island because of crime, and that he was a drunkard goes without saying. The mother was as bad as the father, and yet the child—a girl—was as delicate and sensitive a child as I have ever seen. When she came to this institution she responded at once to the better surroundings in which she found herself placed. What became of her? She is now the wife of a highly respectable physician of this city, and has a family of bright and beautiful children. Now, if according to the modern philosophers, we say wickedness is hereditary, the mother of these lovely children should have been a bad woman.

"We have two girls in the Five Points House of Industry to-day whose mother was as bad a woman as you would find in the town; she was not only intemperate but immoral; she died on Blackwell's Island. I will place those children alongside of any children in the city, no matter how well brought up, for intelligence and appreciation of all the decencies and nicer phases of life.

"I claim that even if the immediate relatives were bad, there have been some good people back somewhere, whether you go back one, two or three generations. If I believed in the so-called law of heredity, as it has been explained by some modern writers—that because a parent is bad it necessarily

follows that the descendants will be bad—I would feel inclined to give up philanthropic work in despair. It is very unjust to say that because a father and mother are bad their children must necessarily follow in their footsteps. That has about it too much of the old World ring of caste; of the days when, if you were born in the artisan class you must make up your mind always to remain there; you must not consider yourself as having a right to belong anywhere else."



William Bryan McKinley.

CHAPTER III.

BUT it is the purpose of this discussion not simply to make general statements. We wish to get down underneath the surface and discover causes, so far as possible.

By the law of heredity the child should inherit the peculiarities of the parent, physically, mentally and morally. If, for instance, the parent is a thief, a professional one, the child may be expected to inherit a thieving disposition, and readily follow in the business of the parent. If the parent is excessively proud, or avaricious, or hard-hearted and cruel, or kind and benevolent; if the parent has a peculiar taste for the study of mathematics, or languages, or music, or drawing; if wideawake and aggressive, or indolent and shiftless; if content with life in the slums, at home in squalor and filth, or ambitious of high position and noble attainment—by the law of heredity the child will be expected to “take after” the parent—prove his title to be a “chip from the old block.”

But right here come in certain strange and puzzling facts that practically so completely complicate the whole question and mix it up, that we become confused and liable to mistake as soon as we venture to predict from the known character of the parent what will be the natural bent of the child.

TWO PARENTS.

a. There are two parents, and the child inherits from both. Suppose, then, that the mother is unusually benevolent and kind-hearted and the father is unusually avaricious and hard-hearted, who will decide beforehand what will be the character of the child? As a matter of fact one child may take after the mother, the second from the father, and the third be a cross between the two.

In the beginning of my work for the Children's Home Society in Iowa, I met an old man who had been addicted to the drink habit all his life. A peculiar case, for he drank almost constantly, was literally soaked with liquor nearly all the time, but never staggered under its influence, and was never unbalanced in mind so as to be unable to attend to his business. He had only one son who grew to manhood, and everybody predicted he would become a drunkard; but strange to say, he inherited his mother's strong aversion to the vile stuff and could never be induced to meddle with it in any form.

This simple fact, that there are two parents, and the child inherits from both, complicates and mixes up the whole question of heredity; for the father and the mother are never just alike. They are quite apt to be the very antipodes of each other. In fact, it is the differences rather than the likenesses that usually prove attractive and draw two young hearts

together. The wife wins and holds her place in the husband's affections, not because she is his likeness, but his complement; she fills up the lacks, the deficiencies in his nature; supplies the wants, if it be a true union, so that the two together make one rounded, complete whole.

And so, admitting the law of heredity to be always uniform in its working, who shall decide the character of the child when father and mother differ? If father and mother, differing in other points, are alike in some one propensity; for instance, if both parents are large-hearted, kind, benevolent, or if both parents are alike avaricious, close-fisted, it would be easy to predict in the child a large, active development of this one propensity.

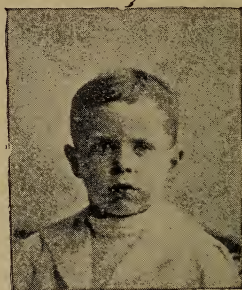
But there is another point to be considered: If both father and mother are thieves, for instance, or robbers by profession, the chances are, as already stated, that the child will be a native-born thief, unless it should be a case of "atavism" (inheriting from a grandparent or more remote ancestor); or unless father or mother have been driven into a criminal life by somedire fate and against the constant protest of their better natures. In such a case the child may inherit the better nature. As a matter of fact, this latter supposition is probably the true one in the majority of cases. Criminals as a class are bright men, and oftentimes inherit a large amount of nobility of nature; are from good families, and when young were ad-

mitted into the best society; very likely married young ladies of good character, with the best of antecedents, whose whole nature is a constant protest against the life into which their husbands have dragged them. And the husbands themselves may have become criminals, not because they loved such a life, or inherited the criminal propensity, but because their environments have been unfortunate; or perchance, in an evil hour—and hour of unusual temptation—they have yielded; and the one sin has prepared the way for the second, and the second for the third, until character has been destroyed and fond hopes dashed to earth.

Under such circumstances what, presumably, would be the character of the child? In the first place, the mother probably has the stronger moral character, and inasmuch as the stronger nature usually controls the heredities of the child, in this case the child will be more apt to inherit from the mother than from the father as to its moral character. But in the second place, the father himself may, in the main, have good qualities; his propensity toward a criminal life is not strongly developed; very likely his criminal acts have been prompted largely by his love of money, or possibly by a desire to secure a home or other comforts for his family. In any such case, with the best of his father's nature against it, and the whole nature of the mother loudly protesting and

shrinking from such a life, it would be almost a miracle if the child should inherit the criminal propensity.

And very much the same can be said, and in the interests of truth must be said, of many other children with unfortunate antecedents.



Children Whose Fathers Drank.

Some of the very best men in the country are led into the drink habit. Men with the best blood of the land flowing in their veins fall

under the power of this fell destroyer, fall into the ditch too, and drag their families down with them into poverty and shame. The large majority of all the children we are called upon to place come to us directly or indirectly through the appetite for strong drink.

Now, are these children liable to be born with the appetite already kindled? In the majority of cases, *no*; in some cases, *yes*. *a*. If both parents drink habitually, even though moderately, *yes*. *b*. If the one parent who drinks is the stronger nature, stronger physically, and of strong, unyielding will, again, *yes*; for the stronger nature is supposed to control the heredities of the child. The quotation from Dr. Crowthers, of Hartford (see p. 23) furnishes an illustration of this condition of things:

"If the father be a moderate drinker, and the mother a nervous, consumptive woman, or one with a weak, nervous organization, inebriety often follows in the children."

That is, when the mother is the weaker vessel, the father is likely to control the characteristics of the child.

The interesting and striking cases quoted from Dr. Pope, of Washington, D. C., (see p. 22) would nearly all have to be explained in the same way. Those old Kentucky families, "highly aristocratic, talented and wealthy," were noted all over the country as very strong characters, of iron will and iron physique; and therefore, would, almost uniformly, give the

character traits to the child. It mattered little who they married, the new infusion was the weaker nature: that old Kentucky "blue blood" was the controlling factor; and whether it was found in the father or the mother, it carried the day in the make-up of the coming child. And hence, so uniformly the children seem to inherit the appetite for strong drink. However, just how much of this appetite for strong drink was really hereditary, and how much of it was due to the environments we will not discuss just now; a careful study of all the facts might at least greatly modify the sweeping conclusions so confidently presented by the author above quoted.

But fortunately for our country and for our race, such examples as these from Kentucky are the exceptions and not the rule. The rule is—

a. That the mothers do not drink. It is almost a rare exception to find a mother who is addicted in any form to the drink habit, even as a medicine. There are some, however, who do, in the aggregate a large multitude, and they are found in every portion of our country, among the highest as well as the lowest; but they form so small a minority that I am justified in using the expression "*almost* a rare exception."

And then, too, those weak, nervous, consumptive women mentioned by the New England physician belong as a rule to the better classes, the higher classes as they style them-

selves, the upper strata of society; and these have but few children, and these few, if the parents die, are usually well provided for, and do not come into the care of any child-saving agency, and hence are outside of our special discussion. Very few of the mothers whose children we have to deal with are addicted to the drink habit in any form. If, therefore, any of our children inherit the appetite for strong drink, they must get it from the father and not the mother, with very rare exceptions.

But again the rule is—

b. That the drink habit, when it gets control of a man, gradually weakens him; both his will power, his moral sense and his physical force are undermined; so that whatever may have been true at the first, he gradually makes of himself the *weaker* vessel as compared with his wife. While on the other hand, the wife of a drinking husband is very likely growing stronger, both physically and morally, by the very necessities of the situation. The bitterest disappointment and the hottest of life's furnaces have added strength to her character, while the necessity of hard physical toil to keep the wolf from the door gives her increasing physical strength. And so, while the father is growing weaker, the mother is growing stronger; and hence the more the father becomes a slave to his unnatural appetite, the less likely is he to control the tastes and the personal characteristics of his child, as against

the sturdy character of the mother and her growing dislike to the habits of her husband. In fact, such a mother, with such a fiery furnace to ennoble and purify her life, may bequeath to her child an inheritance that has in it elements of strength and beauty denied even to more fortunate families.

As an illustration of this point, I insert here the pictures of three children, a sister and two brothers, who have come under the care of the New Jersey Children's Home Society.



The father had become so completely a slave to his cups that his natural affection was undermined—a miserable wreck in every direction. He drank up all his earnings, leaving

his poor wife to earn all the bread for four small children to eat. And when the mother died and this oldest daughter tried to keep



house for him, he not only left his children to starve, but treated this dear girl with such outrageous cruelty that the neighbors had to interfere and come to their rescue.

Let now my readers who are skilled in "Nature reading" scan the faces of these children, and see if you can discover any traces whatever of the drunkard's brand, either physically or morally. It is true that this dear girl was first reported to me as having "fits;" and had it been "fits" of the ordinary kind, would have furnished sad evidence of the father's influence in her heredities. But I learned, upon inquiry, that the "fits" were simply "fainting spells," from heart failure, induced by want of proper nourishment, by overwork and by fear. Three months after placing her in a good Christian family, she had not only gained 30 pounds in flesh, but gotten all over her "fits."

But look again at her picture; she appears to be at least 15 years of age; she was not quite 11 when the picture was taken. Worn out and prematurely old; and yet the plain evidences of a noble, womanly nature already being purified by a fiery trial. There are not many girls under 11 years of age who would undertake to keep house, first for her mother, so that she could go out and earn the bread for the family to eat, and then after the mother's death, for her father, and persist in it through cruelest treatment from him, and want of food, until her physical system was well nigh wrecked.

And please note that elder boy's physiognomy. If you could pick two of the noblest parents on earth, father and mother both of royal nature and character, you could hardly look from such a union for a boy with a nobler countenance or more promising appearance. Those children evidently inherit from their mother, said to have been a noble, Christian woman. Their father had made himself so completely a wreck that his influence upon his offspring is scarcely discoverable. And yet if one wished to enter more minutely into this investigation of family heredities, there could easily be discovered evidences of the *gradual* degeneracy of the father, for the oldest daughter bears some little resemblance to her father in her physical appearance, while the youngest child has scarcely a trace of the father in any direction.

And just here may be a fitting place to state another conclusion I have reached after some observation. We have received and placed in good homes, with very satisfactory results, several children whose mothers were imbeciles; not extreme cases, but too weak-minded to take care of themselves; and yet the children reveal no trace whatever of the mental deficiency of the mother. As in the previous case, the one weaker parent contributes the least. The child inherits from the stronger nature and hence in these cases the father's mentality controls in the heredities of the child. If in these cases the mother should happen to be stronger physically, the child will very likely inherit his mother's physical and his father's mental characteristics.

We have had one very sad and very peculiar case; three little children offered to us whose mother was an imbecile, not an extreme case, but far below the average in mental calibre. The father was a hard drinker; bright enough when sober, but a maudlin simpleton when under the influence of liquor. *These children were begotten when the father was stupefied by drink.* And although the children have splendidly developed foreheads, with every outward appearance of mental strength, poor things, the father's maudlin condition and the mother's mental weaknesses are the children's inheritance.

Our conclusion then is, that, as a rule, the child inherits from the stronger nature; that if

the father be mentally bright and clear-headed at the time of conception, the mother may be a pronounced imbecile, it will not seriously affect the mental condition of the child; and that if the mother is the stronger mentally, the child will inherit chiefly from the mother, and the father's condition, whether under the influence of liquor or clear-headed, will not be so apparent in the child's inheritances.

PRENATAL INFLUENCE.

b. But the fact that there are two parents is not the only perplexing fact in deciding the question of heredity. There comes in another altogether uncertain quantity in foretelling the character of the child; the environments of the mother before the child is born, sometimes so potent as to greatly modify, if not completely change, the character of the child for life.

This is a delicate matter to write about, and yet one of most momentous consequence.

"There has grown up in America an artificially imposed silence upon all questions relating to maternity until that holy thing has become a matter almost of shame. Will not the women try and break this down? It seems to me life will be truer and nobler the more we recognize that there is no indelicacy in the climax and coronation of creative power, but rather that it is the highest glory of our race." Lady Henry Somerset.

"All the educational institutions in the world, all the benevolent, industrial and reform societies, all the anti-tobacco advocates, all the temperance societies, and all the divines in the

world combined and working harmoniously together, cannot do as much in a lifetime of effort, in the elevation of mankind, as can a mother in nine months of prenatal effort. This is an important assertion, and yet is one that has law, right and God on its side." "The Science of a New Life," by John Cowan, M.D., p. 137.

This is a very sweeping assertion, perhaps a greatly exaggerated one. But certainly the subject is vastly important in any intelligent discussion of the subject of heredity.

"Positive and well-established as is the influence of heredity upon the life of man, it is by no means the only destiny shaping agency which operates before the child is born. The general environment, the mental attitude of the mother, and the moral and intellectual atmosphere in which she spends the months before the infant's birth, exert a very positive effect upon the life of the offspring—an effect which has been but little considered, owing to the almost universal silence preserved by civilization on all questions relating to proper generation. Hence, a large proportion of people are ignorant of the power of prenatal influence. * * * It has only been in recent years that any serious investigation along the lines of modern critical methods have been undertaken in this field of research, but the results are overwhelmingly conclusive. And with the agitation of the question the data of reliable facts are rapidly increasing, and prove how much the future of the child depends upon the environments and mental attitude of the mother during the months which elapse prior to its birth."

The above is a sort of introduction to a very interesting discussion of this subject in the "Arena" of July, 1895, by the editor. The large array of facts and incidents he collates are certainly a startling revelation to many of us.

It certainly seems a reasonable conclusion

that if the child inherits equally from father and mother, its inheritance from the father is secured and assured at the moment of conception, while the inheritance from the mother is spread over the nine months of prenatal life; and if so, the condition of the mother during those nine months must have everything to do with the character as well as the amount of her contribution to the heredities of the child.

But while this statement seems entirely reasonable, few of us, I opine, will be prepared for the really startling conclusions reached by the facts and incidents collated in the article in question, that a mother can almost completely change the whole character and life of her child, imparting to it not simply her average self, the general bent of her life, what she inherited from her ancestry, but the particular bend or direction her faculties may happen to take during these nine months; making of her child a poet, or philosopher, or soldier, or physician, or lawyer, or musician; imparting to it a happy, sunshiny disposition, or the opposite; even deciding relatively whether it shall be a clergyman or a criminal.

We give a portion only of the incidents related in the article under consideration, and these much abbreviated:

“A wife who is bitterly disappointed in her husband and in married life becomes a mother of three children. Before the first one was born she became so wretched that she could not refrain from crying every little while. And the child reflected in a startling manner the mental condition of the

mother during those previous months, frequently sobbing and crying even while playing with its toys. Before the second child was born, the husband would become very harsh and even cruel at times in the treatment of his wife, and then attempt to make it all up by caresses and kisses, which the wife learned to hate more than his harsh treatment. And strangely enough this second child, who was physically a beautiful little thing, would often be picked up and hugged by friends and callers, but would invariably cry out in bitterest tones: 'I hate to be tised, I hate to be tised!' The mother turned to literature for a solace, becoming absorbed in Swedenborg's works; and the third child when quite young evinced a passion for metaphysical thought, would eagerly listen to the reading of books far deeper than could be comprehended by the average child.

"Another very marked instance of prenatal influence is found in the family of a leading actor and actress who are also great students of economic and philosophical problems. During the nine months preceding the birth of one of their little girls, the mother became engrossed in Herbert Spencer's writings, and other deep literature. She lived in a kind of mental intoxication. The child reflects the mother's mental condition in a most striking manner; she is one of the finest reasoners I have ever known among children, a born philosopher, and a poet and story writer of great prominence. A second child was born after the mother had been for several months rehearsing and playing a cheerful, lovable and winsome character; and the little girl is a reflex of this character, a veritable sunbeam, her little heart going out in love to everyone.

"The case of Napoleon Bonaparte affords an interesting illustration. His natural inclination for war while still a mere child was remarkable. The subject was ever in his mind; he was constantly talking of it and anxiously looking forward to the time when he could enter upon a military life. When he was only a few years old, he delighted in thunderstorms; he loved to hear the peals of thunder and to see the lightning. This tendency was so strong that sometimes it was impossible to induce him to seek shelter during a storm; instead he would expose himself to the elements, delighting in their fury. Although he had four brothers, none of them ever displayed

any fondness for war while young, nor at any time marked military ability. This remarkable instinct for war is accounted for as follows: Napoleon's mother was surrounded with scenes of battle, skirmishes and quick marches, during the months preceding his birth. She accompanied her husband on horseback upon a military campaign, and moreover deeply interested herself in strategy and the arts of war. She thus conferred upon her son a love of conquest and a military genius before which all Europe trembled for many years.

"Robert Burns is referred to as an instance of remarkable genius imparted through prenatal influence; 'the mother had an excellent memory for old songs and ballads, and she sang them constantly as she went about her household duties.'

"Then follows various instances of great musical talent, or at least a remarkable taste for music being imparted in the same way. The celebrated Wolfgang had a younger brother who had no musical talent whatever, or even desire for it, and the statement is made that the mother had cultivated music during the early years of her married life and was surrounded by musical people; but afterwards abandoned it, and even conceived a dislike for it; and the two brothers born during these two periods in the mother's life reflect perfectly her mental attitude toward music.

"Another mother has two sons, the one becoming a physician and the other a lawyer, accounted for in the strange fact that in the first instance the mother was studying medicine and in the second law during the prenatal period.

"A mother who had been in the habit of sitting before a group of statuary, became greatly enamored of one little figure, representing Cupid in repose, his cheek resting upon the back of his hand. When her baby was born, he not only bore a striking resemblance to the little marble Cupid, but 'on seeing him the next day in his cradle, I perceived he had assumed the precise attitude of the statuette, the cheek upon the back of the hand;' and this position he invariably, and of course involuntarily adopted during sleep, not only throughout infancy, but up to advanced boyhood, when I lost sight of him."

All these are certainly very remarkable in-

cidents. I will add two that have been related to me personally—

1. The wife of a prominent editor in this State (New Jersey) was kind enough to describe to me a strange peculiarity of her own little daughter, a very bright and pretty girl of seven or eight years, who never laughs. The mother said she had never been known to laugh but two or three times during her life thus far; and she accounted for the strange fact by saying that during the year before her child was born, she had passed through the deepest sorrows of her life. Her own loved mother, then a very dear sister, then other warm friends had been taken away one by one so that it had been almost one unbroken sorrow the entire year, and the sad results were stamped thus strangely upon the child. There is nothing gloomy or sour or morose about the child; she has a sweet disposition and amiable, but never laughs!

2. A physician, also in this State, who has given much study to these questions, gave me a most significant incident. A foolish wife, determined not to become a mother, applied to him, her family physician, for assistance. He flatly refused. She applied to several reputable physicians; they all declined. In desperation, she came the second time to her family physician and declared her determination at all hazards to get rid of the unwelcome child. He expostulated with her and finally, in the plainest possible terms, told her of the kind of

child she was unwittingly educating. By persistently cherishing a murderous disposition at heart, she might confidently look for a criminal in her child, and a life of the bitterest regrets for her present folly. And the sequel proved his prediction correct; the boy became a criminal of the most pronounced type.

After all the above had been set up by the printer and ready for the press, I lighted upon an incident so peculiar and yet so pointed that I have asked the printer to wait and put it in.

The incident is related in a sermon upon "The Woman of Canaan," by the Rev. John A. Dowie, of Chicago, general overseer of the Christian Catholic Church.

He is making the point that this woman of Canaan began at the wrong end—she started in to pray for her daughter possessed of a devil when she should have begun by praying for herself.

"You talk about your sons and daughters having devils in them, how did they get there?"

And he gives this illustration:

"Doctor," said a lady to me one day, "Oh, I am broken-hearted about my little boy! He is only three years old, and he is a little murderer, and he is such a pretty boy, Doctor, and so healthy, and so beautiful, and so innocent-looking," and then with tears she told me what a determinedly wicked spirit that boy had; how he would tear the wings off flies; how he would get the kitten, and crush its little head and break its legs; how he would bite and kick, and if he got a knife, cut; how he had got into mad passion with a little baby of six months old, and because the baby would not

repent of something, he was found attempting to choke the baby in the cradle. And she said to me: "I don't know what to do. Oh, my little boy is grievously afflicted; I feel sure he has a devil in him. Pray for him."

I said: "Madam, that is not the trouble at all. I am not going to pray for that little boy. I am going to investigate. How did that devil get into him?"

"Well," she said, "I am sure I do not know," and I looked at her and I said: "Madam, I am confident that you lie, and that you do know." She was very indignant. "Well," I said, "you can be indignant, and go, and I expect you will go to the devil, if you do go, because I do not take a bit of stock in your Christianity. Madam, I am convinced as I sit here that the boy has a devil in him, because you had a devil in you before he was born."

The conversation was interrupted, but the next day the mother returned and brought her boy with her. He had not been in the doctor's company long before he crept up behind him and gave him "the hardest kick I have had for many a year," and then stood back and laughed!

His mother was going to whip him. I said, "No madam, it is you who should get the whipping. We will put the child away." So I handed the child over to some one in another room, and continued my conversation with the woman.

After a little further probing the doctor said to her plainly:

"Madam, before this child was born, you tried to murder him! You did not want that child to come into the world, and you tried to murder him, and you failed."

She fell back in her chair almost fainting, and she said: "I did; God forgive me. I did. I tried three times to murder him, but I could not. I hated my own offspring, and I did not want him." Then I said:

"Madam, the spirit of the first murderer came through

Eve disobeying God and obeying the devil. Every instinct of her nature became diabolical—a murderess—and in all his spiritual nature Cain ‘was of that wicked one,’ the devil, and came into this world a red-handed murderer with the devil in him, because the devil was in Eve. And you let the devil into your heart—your damning accursed vanity, wanting to go to theatres and balls; your desire to avoid maternity, that you might continue in pleasure and get profit in money, made you a murderess, and you have got the reward of it; you have got a Cain—beautiful as the first-born—and with the same devil in him.”

Then she cried bitterly, “And is he to live, and slay his little brother that he tried the other day to murder in the cradle? My God! is he to live so?”

I replied: “When the devil gets out of you, madam, the devil will get out of him. And you have got to stop praying for him, and start praying for your own hypocritical self.”

She was a member of the church, a leading lady in the church, with her hands red with blood; for I ascertained from her, though she had failed to kill him, she had managed to kill the other two.

Women of America! That damning, withering crime is making this nation to be filled with tens of thousands of murderers; in every city, and in every hamlet, in every country district, the curse has come with withering power, and multitudes are born murderers because their mothers hated to have them, and wanted to kill them.

No more broken-hearted man and woman have I ever seen than when she and her husband came to my room a few days later, confessed their guilt, besought forgiveness and got it. Then I prayed with that child.

And the sequel showed that when the parents had gotten rid of the devil, and found forgiveness, the Lord heard their prayer for the boy and he was completely cured!

I have dwelt thus fully upon this delicate but vastly important subject because of its immensely practical character, and its vital rela-

tion to the general work of child rescue. A good many of the homeless and abandoned children we are called upon to care for are illegitimate children—a larger proportion, possibly, in the State of New Jersey, than in some of the other States, growing out of the fact that quite a number of the older “Orphanages” and “Children’s Homes” of the State refuse to receive illegitimate children, with the result that they are sent to the almshouses. And so it comes to pass that many of the children in the almshouses of the State are illegitimate. And as our Society is conscientiously attempting to empty the almshouses of the State, we are of necessity called upon to care for many of this class. And the feeling is everywhere prevalent that an illegitimate child is of necessity a child of lust, and must inherit an unusual development of “amative-ness,” and therefore is a dangerous child to fondle and trust in a Christian home.

Now, the facts are the very opposite. That unfortunate young maiden who has been betrayed into motherhood, has spent nine months of the bitterest regrets, of agony unspeakable; with shame and disgrace for life staring her in the face, she has repented bitterly ten thousand times over for her one hour of folly and if there is anything at all in prenatal influence, she will stamp upon her child the very opposite of a lustful nature.* Of course, if the mother is an abandoned prosti-

*For an interesting fact upon this point, see foot note on p. 81

tute, following a life of shame, the results would be quite different. But the majority, a very large majority, I would say at least 95 per cent. of the illegitimate children that come under our care are not the offspring of prostitutes, and, therefore, for the reasons stated above, are quite as likely to choose pure lives as are the offspring of the best and purest families on earth — possibly more so, as may appear farther on.

CONCEIT OF "OUR BLOOD."

c. For there is a third consideration that must have a place in any complete discussion of the subject of heredity, and that is, the *real* character of the best heredities. The major portion of the objections urged by good Christian people against receiving into their homes and hearts certain children with supposed unfortunate antecedents is the offspring of conceit, pure conceit in the quality of our blood. "We and our children are A No. 1. The blood that flows through our veins is first-class blood; heredities all good. Thank the Lord we are not as other men; that Publican over there in the slums or carrying the coal-hod is low down, 'submerged'; his children are born with 'unfortunate antecedents,' and we need to be careful what privileges are accorded them."

This is simple, simon-pure conceit. Miss

Helen Gardner thus forcibly writes in the "Arena" for July, 1894, pp. 148-9:

"It is sometimes asked if children were changed in the cradle, and those of fortunate parentage carried to the slums to be nurtured and taught, and those from the slums placed in the cradles of luxury, would not all trace of mental, moral and physical heredity of a fortunate type disappear from the darlings of Murray Hill in their adopted environment of squalor and vice; and would not the haggard and half-starved, ill-nurtured waifs of Mulberry Bend blossom as the rose in strength and virtue in their new environment of luxury and of wholesome and healthful surroundings? Just here a digression seems necessary; for while I have no doubt that the change (even on terms usually implied) would work wonders in both sets of infants, still it is to be remembered that for such a test to tell anything of real value to science, the exchange would need be made upon another basis from that which is generally used as an argument, because it is wrongly assumed that the children of luxury, as a rule, are born with clean and lofty heredity. This is, alas, so far from the case that it is almost a truism that 'the highest and the lowest' (meaning the richest and the poorest) are 'nearest together in action and farthest apart in appearance only.' They both give to their children tainted mental, moral and physical natures with which to contend. The self-indulgence of the young men of the 'upper classes' leaves a burned out, undermined and tainted physical heredity a certainty for their children, while the ethical tone of such men—their moral fibre—is higher only in appearance and the ability to do secretly that which puts the tough of Mulberry Bend in the penitentiary because he has not the gold to gild his vices and to dazzle the eyes of society. The exchanged children, therefore, would not be so totally different in inherited qualities, after all. They would have alike a tainted ancestry. Their physical natures are the hotbeds of vices or diseases that are to be developed or curbed according as environment shall determine. But the foundation in both cases, the ground, both mental, moral and physical, is sowed down and harrowed in with the tainted heredity. The mother in both instances, as a rule, is

but an aimless puppet, who dances to the tune played by her male owner—a mere weak transmitter or adjunct of and for and to his scale of life. Therefore, to point to the fact that to change these classes of infants in the cradle is to exchange (by means of their environment only) their mature development, also, from that of a Wall Street magnate to a Sing Sing convict, tells nothing whatever against the power and force of heredity. It tells only what is always claimed for fortunate or unfortunate environments, that—

‘It gilds the straitened forehead of the fool.’

Or that—

‘Through tattered clothes small vices do appear,
Robes and furr’d gowns hide all; plate sin with gold,
And the strong lance of justice hurtless breaks;
Arm it with rags, a pigmy’s straw doth pierce it.’ ”

But what she with such pointed sarcasm has written of the highest and the lowest classes may to our shame possibly be said of the large majority of children born.

Is the following language too severe?

“In the conception of a new soul the mass of mankind observe no law, unless it be the law of chance. Out of the licentious or incontinent actions of a husband’s nature, conception, after a time, is discovered to have taken place. No preparation of body, mind or soul by either parent; simply an accidental infusion of the man’s hugely abnormal existence into the unimpregnated germ of the mother. And undesired by the father, as interfering with his incontinent nature, and dreaded and hated by the mother, a new soul is born into the world, * * * a soul having for its inheritance all the essential qualities necessary for a puny, brief and unsuccessful existence.

“And such a formidable array of wrong does this chance mode of creating new beings produce, that it might well have caused angels to weep. * * * Witness the thousands of the lame, and halt, and blind, the deaf and dumb, the deformed, the idiotic, the diseased, the drunkards, the gluttons,

the debased, that suffer the righteous penalty of a broken sexual law, and that mar the fair surface of this beautiful earth." "Signs of a New Life," by John Cowan, M.D., pp. 138-139.

"The unrestrained indulgence of many a Christian pair, just because legally married, and therefore 'the bed undefiled,' must have its 'tale' of fruit in bringing into the world children handicapped for life by appetites that are constantly burning and insatiable, and that only the grace of God, and His keeping power can protect and save." "Anonymous."

"Many a father and mother transmitted to their 'fallen' daughter the weakness and the tendency to commit the acts which they and their fellows whine about afterward as 'tarnishing the family honor.' If they had tied her hand and foot and cast her into the midst of the waves of the sea expecting her to save herself, they would be no more truly responsible for her death, be it moral or physical." "Arena," July, 1894, p. 149.

Are these statements caricatures? A foul libel upon the great mass of Christian families? Or are they true? If true, or anywhere near the truth, then frankly, how could a child be brought into existence with larger lust as its inheritance than the average child in a Christian home? If true, or anywhere near the truth, then certainly it is an unwarranted conceit that leads any of us and the best of us to glory in our blood, or in the purity of our antecedents.

There are some noble exceptions; and it is believed that the exceptions are increasing. That was a brave mother, who during the excruciating pains of childbirth was engaged in prayer. Her attending physician said

hers was the first case he had ever met; the majority, he said, were "more apt to swear than to pray." But that brave mother had been praying instead of swearing during all the previous months; and so had father and mother for weeks before conception occurred. And hence all the bitterness had been sanctified, and the cup she was drinking was made a cup of blessing. Happy, thrice happy, the child with such a parentage! A crown of glory will he place upon their heads and a diadem of beauty will he weave for their brows all through the coming ages.

But, alas, alas! that such cases are the rare exception! The most of us will gladly draw a veil over our own origin as well as the origin of our children; and praise the grace and the love that could pluck such a brand from such a fire, and draw out from such a pit so wonderful a soul!

But seeing is believing. I ask the reader's attention to the group of little children found on the next page, all of whom have been placed by a Children's Home Society in good Christian homes. The most of us take a deal of "stock" in our own knowledge of human nature. I would be greatly pleased to see my readers pick out from this group the children of bad heredities or unfortunate antecedents. The results would probably be amusing at least, if not an "eye-opener," and very likely upset many of your theories of heredity.



We have had so many applicants for children insist upon children of good antecedents, and then be the first ones to go wild over a little girl or boy, because they at once discover so much of beauty, grace, affection, gentleness, and apparent nobility of soul revealed in the features! They do not stop a moment to worry over, or even inquire about the child's unfortunate antecedents! Eye-sight versus theory; and the eye-sight wins ten to one!

Five years ago a small baby boy was left with a poor woman in the city of ———, N. J., to be boarded. The amount per week was agreed upon, and two or three weeks' board paid in advance. The party never appeared again, and the good woman found herself in possession of an abandoned baby without a name (only "Freddie"). She was too poor to keep the child, yet had to do so for 18 months, and then turned him over to a Society that cared for him until five years old. I happened in the office of the Superintendent of this Society one day just as he had received word from the family who had taken Freddie six months before saying in substance: "Foster mother sick, father lost his place; can't keep Freddie any longer." The Superintendent said to me: "I'll give Freddie to you, if you'll take him." As soon as I had seen the boy I said: "Yes, I'll take my chances on such a face and head-piece as that." Freddie was very soon placed in the family of a minister of the gospel, who has already asked for his adoption papers; and recently wrote thus:

"Freddie is a lovely boy. We think a great deal of him. He is in our estimation a handsome bit of boyhood; full of life and mischievous, of course, but free, we think, from all bad traits. It was a mercy he was rescued. He is doing well in a Methodist preacher's home, and nothing would please your humble servant more than to have him grow up to be also a preacher of the gospel."



Freddie.

I think the majority of my readers will agree with my almost instantaneous conclusion, after seeing him: "I'll take my chances on such a face as that." Nor would you stop to inquire very particularly about his antecedents. Our notions of heredity all go to the winds in the presence of such a face.

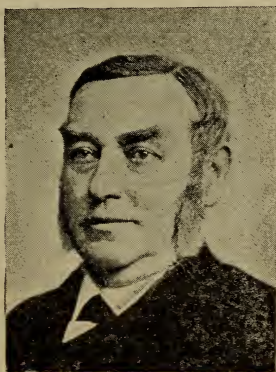
If I should ask each of my readers to select from all these faces the boy or girl whom you would prefer to take to your heart and home as your own child, the chances are probably two to one that you would select a child with "unfortunate antecedents." And nine out of ten would sooner trust his own eyes and his own judgment of faces than any facts we



Photograph by [illegible]

might be able to give as to the antecedents of the child.

During the three years past we have taken 18 children from one of the county almshouses of this State, and I have often said in public addresses that I would very freely place those 18 children alongside of any 18 children of the same age that could be gathered from 18 average families on "Center Avenue" or from any street representing the best "blood" of the country. And if those 18 almshouse children were cleaned up and dressed as nicely as the Center Avenue children, three out of five strangers would probably choose them first. With two or three exceptions, I have seldom seen a finer looking or brighter appearing company of children.



George W. Childs.

And just here may be a good place to repeat:

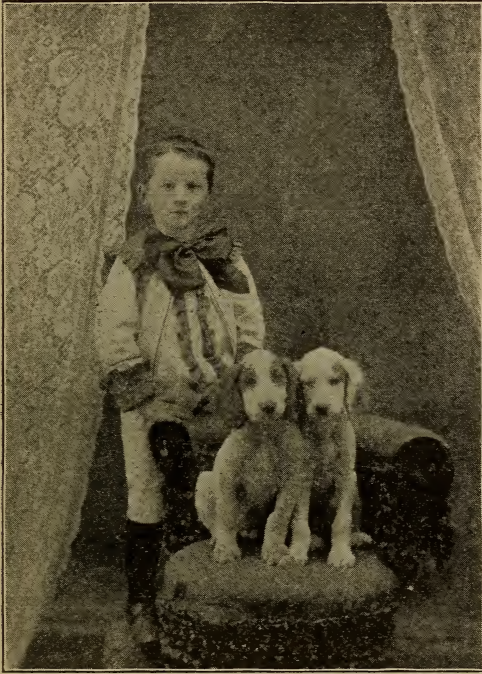
a fact already hinted at, that very many of these children with so-called "unfortunate antecedents" may have some of the best blood of the country in their veins. Look at Freddie's face. There is certainly nobility there, royal blood from some source. Look again at the face of ex-Governor Burke and Governor Brady (p. 36). Look at the face of the late George W. Childs, of Philadelphia, one of the noblest philanthropists and most successful men of the present age. Look at the faces on the two following pages.

The antecedents of all these are involved in obscurity; but it does not take the eye of a "seer" to detect the very plain evidences of noble blood from some source. And yet we brand all these as of "unfortunate antecedents" simply because their antecedents are unknown. In the same way we brand the children of that man in the gutter, or that prisoner behind the "grates" as of "unfortunate antecedents," although in very many cases some of the best blood in the country may flow in their veins.

As a matter of fact, this word "unfortunate antecedents" is itself an "unfortunate" word; it is decidedly nebulous, chameleon-like, uncertain; you cannot easily define it, and if you attempt a definition, your definition will mean one thing to me and quite another thing to you.

To one the word suggests simply poverty. If the parents are very poor, the children are unfortunate in their antecedents; but if the

parents are rich and aristocratic, the antecedents of the children are good, no matter how rotten the character of the parent or how selfish and depraved the life!



To another the word unfortunate antecedents recalls a drunkard in the gutter. Poor, unfortunate child! his father has fallen into the gutter! But that other child over the way has a father who drinks a great deal more

than that poor man in the gutter; he is literally soaked with alcoholic stimulants from one year's end to the other, but manages to stand up without staggering, and conduct a success-



ful business, and acquire wealth; and so his children are of "good antecedents!"

To still another the word "unfortunate antecedents" points to a criminal behind the "bars." This may have been his first crime, and some of the best blood of the country may

flow in his veins; no matter, he is a criminal, and has been caught at it; and his children must wear the criminal's brand "unfortunate antecedents!" But that other man who is spending his life in robbing and plundering his fellowmen, grinding the faces of the poor, because he does it by the wholesale and keeps out of the clutches of the law, is all right; his "blood" is good, and his children have very "fortunate antecedents!"

To yet another one this term "unfortunate antecedents" is applied almost exclusively to an "illegitimate" child. His antecedents are certainly "unfortunate." Of course they are; there is and can be no difference of opinion upon this point; and yet both the parents of this unfortunate child may be from the best of families; and this their first offence—an offence, too, that has been bitterly regretted, and a thousand times repented of, until their repentance has stamped itself upon the very face and the character of the child*; while that other child, because born in lawful wedlock, has the very best of antecedents, though its

*I think I am justified, at this point, in letting my readers into a little secret. You will find about *fifty faces* of children, all told, in this booklet: and while I do not feel at liberty to identify them with exactness by saying, "this one and this one are illegitimate," yet for the sake of pointing the immensely important statement made above, I do feel justified in stating the fact that of the fifty children whose pictures are given over one-half—*nearly two-thirds*—are "illegitimate." I will go a step farther and say that if you choose to go over the entire list and select *all those children who have an unusual large development of the moral organs*—as the phrenologist locates them, that is, the central and highest group—the middle top of the head—four-fifths of those thus selected would probably be "illegitimate" children, revealing thus the moral struggles of the mother during the prenatal period.

parents have worn themselves out in self-indulgence, because legally married and the "bed undefiled," and have crowded into this child as much of the sexual passion as it is possible to crowd into a human soul!

Surely this phrase "unfortunate antecedents" is a perplexing one. But in all candor we ask which of the above children should wear the brand "unfortunate antecedents," and which would probably be the safest child to receive into your home?

Before closing this chapter, I desire to add a thought that possibly would more appropriately have found a place at the close of the previous section on the prenatal influence of the mother. But I insert it here because it seems a fitting finale to this chapter. I refer to the fearful responsibility of the father in the heredities of the future child. In the first place the father has much to do with the conditions, favorable or unfavorable, that surround the mother during the prenatal period; it is his, very largely, to make her life a pleasant or unpleasant one—to control those influences and environments that control her; he is the model, the "statuette," as it were, before whom she continually sits.

But all these are indirect influences, affecting the child through the mother. The father's direct contribution to the child's heredities is confined to his condition, mentally, physically, and morally at the time of conception. He has had days and weeks and years before to fit him-

self for the fearful responsibility; to fit himself, or unfit himself; for he may be at his best or he may be at his worst. He may be under the influence of liquor, or he may be under the holy influences of the Divine Spirit. He may be rested and strong physically, or overworked, worn out, nervous, weak; he may be intellectually at his best, or overburdened and exhausted, mentally almost a nonentity, an imbecile. Multitudes of children are the sad evidences of utter recklessness on the part of the father. Some of the finest minds of the world have begotten children that were as dull and deficient in mental calibre as if the parents had been intellectual dotards; and the only rational explanation is the monster crime of the father in permitting himself to become a father when so illy fitted to assume that solemn relationship.

How else, for instance, can we account for the statements as to the heredities of the great men of England as given by Mr. Galton (p. 26). For if genius and great talents are really hereditary, as popularly understood, then all the children of great men and great women ought to be great like their parents; but if all these laws may be modified by the conditions of the father at the hour of conception, and of the mother during the nine months before the child is born, then we can easily understand how one child may become the equal, or even excel his father, and the next one be as dull and unintellectual as the average mass.

And we may possibly be able in the same way to account for some of the great geniuses, the mighty intellects that have sprung from the common herd. For the dullest minds and the commonest intellects sometimes wake up and have their hours and days of wondrous activities, when the imagination dreams of glorious achievements, or the moral or spiritual life is quickened into intense longings for noble achievements, or self-denying efforts. To become a parent under such auspicious circumstances would seem to bequeath to the child a degree of intellectual activity, and of spiritual aspiration altogether beyond the general average of the parents' acquirements.

The same rule would explain many of the moral contrasts frequently seen between a good Christian father and a reprobate son. The father may be in the main a noble, kind-hearted, high-minded and true man; but under a long continued strain of trouble with a most troublesome neighbor, it may be, or a wearisome law suit, or a neighborhood quarrel, or an exciting political campaign wherein bitter animosities have been engendered, this good man may have lost his balance and become for the time being almost an untamed and unchained tiger, insane and blinded by passion. To become a father under such unnatural conditions is little else than a crime against nature, since it is likely to fasten upon that child a legacy of uncontrolled passion as contrasted

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with his father's usual sweetness and nobility of nature.

Sometimes, however, the contrast between father and child has another cause. One of the noblest, sweetest tempered and most thoroughly consecrated ministers of the gospel in this State has a son who is a thoroughly bad boy, a real reprobate; and the good man when asked how it was possible for such an earnest Christian man to be the father of such a son, replied: "Before I was converted I was as bad as they make them; was called the young devil, and accounted the worst boy and young man in the neighborhood; my boy does not inherit his father's renewed, regenerated nature, but the '*old Adam.*'" So that the boy's deviltry was, after all, a case of *real heredity*; and only emphasizes still more emphatically the obligation of the father not to allow himself to become a father while under the control of the "old Adam," especially if that is destructive and pernicious; but seek by the most careful preparation, through prayer and fasting, the complete control of the Divine Spirit. The Apostle Paul says—

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

That Christian who has reached so high a plain that he can eat and drink to the glory of God, ought certainly in this, the supreme hour of his life, when a new soul is to be launched into being, with unspeakable possi-

bilities before it, an eternity of the grandest existence in the universe of God—surely at such an hour that father needs all the grace and all the Divine help, all the consecration and all the preparation that is possible for him to make or receive. And really what crime on earth can be greater, unless it be the crime of murder, than to become a father as a mere accident of lust! Launch a soul into an unending existence for a moment's indulgence! Careless, reckless, criminal such a father!



CHAPTER IV.

BUT we are not yet through with this interesting discussion. In the "New World" for December, 1894, there is an article entitled "The Mimicry of Heredity," by George Batchelor, which contains suggestions of very great importance to a clear understanding of our subject. He says that the word "heredity" should be "limited to indicate that which flows in the blood, that which is contained in the constitution of the child at the moment of birth;" while the term "environment" is regarded as "that which is outside of a man, which remains outside of him, and which is always the subject of action and reaction." But between these two, the heredity that is found in the blood at birth, and the environment which remains outside, Mr. Batchelor describes a "third something" more potent and powerful in determining what shall be the future character of the child than either the direct heredity or the environment: and to this "third something" he gives the name "Mimic Heredity."

"A child is born with organs, aptitudes, powers, possibilities, appetites, desires, impulses and (probably) with a few instincts. But it is born without ideas, knowledge, habits or moral character. These furnishings of the mind, however, are at hand, waiting to press into the new-born child, and to become a part of him. Once inside, they are no longer a part of his environment, and are commonly supposed to have been born in him." "New World," December, 1894.

There is much in this statement. We are constantly charging to heredity follies and sins that are clearly the outgrowth of environment. A plump, healthy baby is born into the world weighing nine pounds. At ten years of age, if the food and the surroundings have been healthful and plentiful, that helpless baby has developed into a strong, robust, active, bright boy weighing 89 pounds. Eighty pounds of real boy have been added to this nine pound baby, not one ounce of which can be credited to his heredity. He inherited nine pounds, 80 pounds have been added since, and have come to him as the result of the air he has breathed, the food he has eaten and digested and the exercise he has taken. These 80 added pounds, however, are not air or food or exercise; they are real boy, as perfectly and completely so as was that first nine pounds.

But what a difference between the infant of one day and the boy of ten years! The one as perfectly formed and as completely a boy as the other, but perfectly helpless, perfectly ignorant, perfectly characterless. Every faculty and passion and attribute of body, soul and spirit, completely formed, but empty, absolutely empty, without a particle of development in any direction, with no power of self-perpetuation; a helpless little mass of humanity that can survive only by outside help.

But here, on the other hand, is a boy of ten years with strong muscles, strong will power, self-centered, independent, with a character

already forming, an intellect that has expanded in a wonderful way in a hundred directions, and has gathered up ideas and impressions and memories from a thousand sources. A boy able to think, and act, and care for himself in large measure.

Now all this almost immeasurable difference between the boy of one day and the boy of ten years has been brought about by the constant accretions from the outside; none of this addition has been inherited; it represents the "mimic heredity" of Mr. Batchelor, not his real actual heredity nor his environment. It is a product of the two combined; and differs in almost every essential from either.

Evidently, however, there are some things about that boy of ten years, properly classed in this product, this mimic heredity, that are popularly supposed to be inherited. As for instance, his character, his moral character, his disposition, his mental quickness or dullness, his strong, robust frame, his temperament, whether muscular, or phlegmatic, or nervous, or mental; his passions, love of money, love of home, hate, &c.; his impulsive nature, his quick temper, or his long-suffering patience, kindness, gentleness, tenderness, or cruelty. All these elements that at ten years of age are so plainly manifest, and so strongly developed, are supposed to be inherited. But are they? A weak, feeble beginning, a seed, a tendency was inherited and that was all. But every natural tendency, every seed germ would long

ago have lost its vitality and been buried out of sight but for the stimulus, the food brought from without and absorbed by that growing boy.

Suppose, then, for the sake of the argument, that this baby boy of nine pounds does inherit from its parents a strong appetite for the intoxicating cup, for instance, or a thieving propensity, or a large inheritance of pride, or a quarrelsome, fighting disposition; if these bad heredities find no food upon which to feed and are left to starve, where will they be at the end of ten years?

On the contrary, if that baby boy remains with his parents, or is surrounded by such elements as will call forth into action and develop all these baser and lower heredities, by the time he is ten years old these evil appetites will have acquired such strength and power as to be difficult of control; and the Christian family of refinement and culture who take that boy into their home and their family life will very likely discover that they have no small task before them. And if they fail, the whole community will probably say: "I told you so. I knew that boy's parents too well to hope for anything better; a chip from the old block." But it was not really because he was a chip from the old block. Only one-tenth of that boy is a chip from the old block; nine-tenths of him has been poured into him since he was born; and it has unfortunately happened that the material that has been poured into him

during these ten years has been of such a nature as to call into activity and life the peculiarities which he inherited from his parents. Had he been placed from his birth in an entirely different atmosphere, with different surroundings, and different influences, we should probably never afterwards have heard about "a chip from the old block."

Pardon me for repeating in this connection the very clear statement of Mr. C. Loring Brace (Chapter 2d, p. 43):

"I believe that the tendency to viciousness may exist in the child, but very often it is dormant; the child is not yet old enough to allow it to have been developed. I believe if such a boy were to continue to live in the same environment to which he had been accustomed from birth, associating with children of his class, many of whom might be worse than himself, I believe that under those circumstances the hereditary taint would, in course of time, show itself. But we get such boys when they are young; we transplant them to a wholesome farm life, where they soon learn something of the amenities of the family and domestic existence. If they had this dormant, hereditary tendency, it is soon eradicated under the new and wholesome conditions in which they are placed."

"In the philosophic sense, a prince inherits from his royal father only what runs in the blood—only that which would come out in the character if the prince were at birth removed from every kind of association with the royal line of his ancestry. In the ordinary course of events, however, the prince inherits, that is, is popularly supposed to inherit, the titles, estates, heirlooms, customs, modes of thought, estimates of himself and his fellow men, education, national idiosyncrasies, standards of morality, personal habits and social regulations which are current in his family.

"In the philosophic sense, however, none of these things are hereditary. * * * There is a popular notion that an Egyp-

tian by birth must of necessity have Egyptian ideas, a Chinaman Chinese ideas, and an Englishman English ideas. Until we get entirely rid of this notion, no scientific account of heredity can be given. * * * Put a Chinese baby into an English cradle, let him never speak anything but English, and above all, never be reminded of his foreign ancestry, and the traditions of 3000 years will fall away, and for him will be as if they had never been. No Japanese mother kisses or cuddles her baby, but a Japanese baby in an American home takes to kissing and cuddling as if to the manner born. No Oriental man or woman brought up in the East can understand our Western customs of courtship, marriage and the treatment of women. But Asiatics transported to our shores in infancy take to romantic views of women and marriage without a shudder. There is no proof that any change has been made in the mental or moral constitution of mankind since the earliest historic records and monuments were made. There is no proof that a child taken out of the most ancient family of any race, civilized or uncivilized, would not adopt all the most modern habits and notions of any existing race of a similar temperament." George Batchelor, in "The Mimicry of Heredity."

This is a most important consideration in the present discussion. It is very evident that a great deal usually charged to heredity belongs to this "mimic heredity." For instance, one author, among numerous instances of supposed heredities, mentions the following:

"Immunity from diseases, contagious or otherwise, muscular strength, swiftness of foot, grace in dancing, skill in playing instruments and in acrobatic performances, are transmissible qualities."

But is this statement scientifically correct? Is it certain that this child takes so naturally

and easily to dancing, or becomes a successful athlete because it was in his blood, born in him? or was it because of the contagion of example? Every child has a strong natural instinct to imitate. The father is running, or he is dancing, or practicing his athletic sports in the presence of the child, and the child is constantly seeking to imitate the father. His daily exercise naturally and easily falls into the line of his father's or his mother's activities, and so he becomes an athlete or a dancer by the contagion of constant example, and by his own constant exercise in that direction. Had the child from birth been reared in a family of slow pokes, in hard plodding drudgery, would he have become an athlete? There may have been in his blood a strong inclination in that direction only waiting an opportunity to assert itself; and he could have become an athlete far more readily than a drudge, but the lack of opportunity, and the constant absorption of all the energies of body and mind in the drudgery of other occupations, will gradually weaken and finally bury out of sight these in-born inclinations.

Are we quite sure that large family of singers, consisting of "six sons and three daughters," (p. 25) inherited their fine musical talent direct from their parents, both of whom "were excellent singers, and the father for many years a teacher of vocal music?" or did it come from this "mimic heredity," the contagion of constant example, the musical atmosphere

that surrounded them during all their earliest years?

Are we quite sure that child died of consumption *because* it inherited the seeds of consumption from father or mother? Or did the child acquire this disease after it was born by constantly breathing the tainted atmosphere, and by losing the benefit of the vigorous, health-giving and strength-producing exercise that would have been its atmosphere and become its habit if the parents had been robust and vigorous and active? I believe the latest decision of scientific research is that consumption is contagious and not hereditary. It is hereditary only in the fact that a consumptive parent will probably bequeath to the child weak lungs, not diseased lungs, simply weak, small in capacity, and therefore will require greater care all through life, in warding off lung-breeding diseases.

"Suppose that you are born from a family which has for its heritage a history of many and early deaths from consumption. Suppose that you have discovered that the tendency is strong within yourself. Is it for that reason absolutely necessary that you buy a coffin-plate to-morrow and proceed to die with lung trouble? By no means. Knowing your inherited weakness you guard with jealous care the health you have, and it may be that your intelligent consideration may secure to you, in spite of your undoubted inheritance, the three score years and ten; while your robust neighbor, with lungs like a bellows and the inheritance from a race of athletes, may succumb to the March winds which he braved and you did not. Maybe 'quick consumption' will carry him off while you remain to mourn his loss.

"I know a man in New York city who had what is called a

'family history' of consumption, who was rejected on that ground by every life insurance company in this country 30 years ago. Well, that frightened him within an inch of his life; but with that inch he set to work to build his house 'facing the other way,' as he expressed it to me when I met him ten years ago, when he was, as he still is, a hale, hearty old gentleman." Helen Gardner in "Arena," July, 1894.

This is evidently the proper solution of the supposed cases of hereditary deafness from Martha's Vineyard (see Chapter 1, p. 18). The statement carefully considered is its own sufficient answer. The physician says: "To-day one in every 25 persons is deaf. * * * In one central branch deafness has occurred and disappeared and recurred with curious atavistic perseverance."

Now if deafness were really hereditary, it should be the rule rather than the exception; the majority of the children born of deaf-mutes ought to be deaf, and ought to be born deaf. Whereas in an article in the *Encyclopedia Britannica* the statement is made that where both parents are deaf only one in ten of the children are deaf, and are not born deaf. As a matter of fact, we learn from the same excellent authority that a larger per cent. of deaf and dumb children come from the marriage of own cousins (though the cousins may be in perfect health and without a physical defect) than come from the marriage of deaf-mutes together, showing that some other than the law of heredity must be invoked to explain the facts.

Is there not a more rational method of accounting for the facts?

If both parents are deaf their organs of hearing are not used; and it is a law of our being that vigorous exercise is essential to health and growth. An unused organ becomes weak; this weakness is transmitted to the offspring. But there remain the two suggestive facts: *a*. That the children of deaf persons are not born deaf; they seem to inherit the organs of hearing perfectly constructed and of such ability to perform all their natural functions through life that nine out of ten succeed; and yet, *b*. Evidently not quite up to the normal condition as to health and strength, since one in ten fails.

Precisely the same conclusions must be reached regarding the cases mentioned of supposed hereditary blindness. Blind persons do not beget blind children; they beget children with weakened functions in the organs of vision, which sometimes result in blindness, but with special care do not so result.

And the same conclusions must be reached as to mental and moral heredities. Did the children of the Juke family become prostitutes and paupers and criminals because they inherited tendencies in that direction? Was it not rather because as soon as they were born, they began to breathe an atmosphere tainted with all this pollution and depravity? The positive answer would seem to be found in the facts so clearly stated by Mr. Dugdale, that

whenever branches of the Juke's family were taken outside of the contagion of prostitutes and paupers and criminals, they became respectable people.

And the same remarks would apply to the "Chretien" family. (P. 24.)

Are not the following statements both reasonable and philosophical, that every child is born with a complete set of faculties, appetites and passions; and all possess precisely the same; the child of the best Christian parent has not a faculty or appetite that the child from the slums does not share; nor does the child of the most degraded criminal possess a single unfortunate passion or appetite that is not the inheritance of the best born child on earth. And all these appetites and passions are without a particle of development in any direction at birth; but each one of them has an open mouth, ready to take in anything and everything that comes in its way promising food for its special craving.

We may probably imagine some of these undeveloped but hungry mouths to have received from a tainted parentage perverted cravings that will more readily absorb unhealthy and poisonous food than food of purer quality. Nevertheless it remains true that if the kind of food they crave most is denied them absolutely and persistently, these perverted tastes, however strong, must starve out and become gradually weaker until they lose their power to harm. On the other hand, the child of the

best parents on earth, has, as his heredity, every appetite and passion belonging to the lowest and vilest; and all these baser passions have open mouths, too, clamoring for food, and need only to be placed in congenial environments to develop all that is basest and vilest in our fallen nature.

In the case of that good Baptist deacon 200 years ago, whose descendants during six generations have been almost universally Christian people, many of them deacons, Sunday-school workers, several of them ministers of the gospel, &c., was all this the result of blood, of inherited tastes and proclivities toward religion, or was it chiefly, if not entirely, the outcome of contagion, of breathing a Christian atmosphere from birth, a noble Christian character daily exhibited, Christian sentiments constantly inhaled, a family altar never set aside, Bible truth not only earnestly and faithfully presented from the pulpit, but read daily at the family altar, and lived in the daily life? In the next Booklet, No. 3, we shall find that Bible truth constantly and judiciously presented before the mind of a child has irresistible power; it proves itself to be living seed which when sown in a young heart is sure to grow and produce a new life there.

There are sufficient ways to account for all the good results in that remarkable family for six generations without the necessity of falling back upon their heredity, or of imagining conditions that are contrary to fact, and contrary

to the explicit testimony of the Word of God. Every one of those fortunate children inherited so many evil tendencies that he would have gone to the bad as certainly and almost as swiftly as any child from the slums had he been placed in the same environments of evil.

The Psalmist David was a very good man in the main, and had a splendid family inheritance, was a great-grandson of Boaz and Ruth, and a son of Jesse. And yet he said of himself, by the Spirit of God, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." His very large family of children seem nearly all to have gone to the bad, except Solomon. And even Solomon, with all his wisdom and the unusual religious atmosphere that surrounded him in the first years of his reign, finally degenerated and fell; and why? Was it chiefly because of hereditary weaknesses? Was it not rather because these hereditary weaknesses were kindled into a flame until beyond his control by the unfortunate environments he had gathered about him in later years? During all his earlier years, when the natural passions are most aggressive, and inherited tendencies have the most power, the religious atmosphere that surrounded him, the godly teachings of his father, and the constant help of God which he was continually invoking, were abundantly sufficient to cope with and hold in restraint all the inherited evils or weaknesses of his nature, though at

their best. But when he allowed himself to be captured by his numerous wives, and turned his back upon God and placed himself outside of the religious atmosphere of his younger days, then he became weak like other men—a Sampson shorn of his locks, a David without a sling, and without faith in God, attempting to meet a Goliath.

I mean to say that the remarkable results in that Puritan family through six generations must be charged to prayer and the power of Bible truth and of regenerating grace, to Christian environments rather than to blood, and therefore conclude that it is this “mimic heredity,” the atmosphere into which a child is placed at birth and which surrounds him during his developing childhood, that decides his character, rather than the capital, the capacities or tastes that he inherits from his parents.

And with this agrees our constant experience in the placing of children in families. It is not the small children, the babes or children of tender years that make us trouble; it is the rare exception to have any trouble with these, and it matters little what their heredities may have been. But the children who make us trouble are the larger children from eight to twelve and fourteen years—children whose previous environments have developed the mischievous and unfortunate traits that have been bequeathed them by their parents.

My reader, however, will very likely be

ready with a multitude of instances that have come under his own observation directly contradicting this statement—instances of very young children taken into the best of homes, who have nevertheless afterwards developed hereditary traits utterly foreign to the pure atmosphere that has surrounded them; and the foster parents have found to their great sorrow that they had only been thawing out a viper, bringing warmth and life to a poisonous serpent. Such instances are not rare, and might perhaps be rationally explained; but our sufficient answer is, that such unfortunate lapses quite as frequently occur right in one's own family. The following incident, clipped from a daily paper, could probably be easily duplicated a thousand times over in almost every portion of our country:

“Two boys in Boston, aged respectively 18 and 20 years, have in a few months attained a distinction in criminal annals seldom achieved by ordinary criminals in the course of a lifetime. Since last September 53 incendiary fires have occurred in Cambridge and Somerville, suburbs of Boston, the aggregate loss occasioned thereby being more than a million of dollars. This week a box factory was burned, causing a loss of \$75,000. The boys were seen by a little girl, who gave so accurate a description of them that their arrest was made easy. They confessed to the whole business, and one of them, in addition, confessed to setting fire to a lumber yard two years ago which caused the loss of a million of dollars. Both boys, it is said, belong to respectable families.”

My own judgment and observation is that the most difficult child to manage is usually our own child, and for the reason that it is our

own child, too much like ourselves, a "chip from the old block." I will probably be warmly disputed in the following statement, nevertheless it is true: that each one of us know more about our neighbors around us, their real character, than we know about ourselves. We are grievously humbugged about our own character and value; are absolutely blinded and deceived; our estimates of ourselves are usually false to the core; we can form a much better and safer judgment of the real character and worth of our neighbor than of our own. Hence the statement made above, that our own children are our greatest puzzles; we can discover the real situation and learn how to control other people's children sooner than our own. And therefore the percentage of absolute failures in the training of children is less with foster parents than with real parents.

But there are other and simpler reasons for this strange fact.

A SOUND MIND IN A SOUND BODY

is an old proverb most thoroughly attested. In fact, that both the intellectual and the moral natures are greatly influenced and helped by a robust, healthy body, no one can question. Nor will any careful observer question that in this regard the child of poverty, the child even from the slums, and especially the large majority of illegitimate children, have the advantage over the average child

from the higher walks of life. I mean to state positively that the children we, as a Society, are called upon to place in homes are better born, physically, than the average child in the upper classes. A child born in a home of opulence is quite apt to inherit physical weaknesses. Both father and mother have their time occupied in mental pursuits, brain work that gives little time for real vigorous physical exercise. Result, children inherit more brain than brawn, feeble bodies, overactive minds, with nervous temperaments. Then such children are very apt to be pampered and petted and spoiled by over-indulgence; not obliged to work hard with their hands, they do not become strong of muscle; not obliged to be under severe restraints, their moral fibre fails to become firm; the result is, while often brilliant for a time such children fail in the final race of life, both mentally and morally.

There is no question whatever that nearly all the leading men of our country, the most active and successful business men, the most successful preachers, lawyers, legislators, &c., were raised on farms, or came from the humbler walks of life. And these same successful men may have given no special promise when they were boys; quite likely were dull students, seemed thick-headed and slow as compared with the quick-witted, wide-awake, nervous and conceited city boy of wealthy parentage. But for some reason the career of this brilliant specimen is brief; he loses his health,

becomes more nervous and uncertain; possibly falls into unfortunate habits that sap his vitality or lessen his ambition; from one cause or another he gradually drops out of the race.

While the country boy or the son of that hod-carrier, with unbounded physical energy and vim, begins gradually to wake up, ambition kindles slowly, perhaps, but it kindles. He finds out that there is something in him, and having the physical strength and the will power to forge ahead, he drives faster and faster, until in the end he has distanced all his competitors and achieved success. This is the lesson of the past.

But the children we handle are quite apt to have another advantage over the child of opulence. They are better natured as a class, have better dispositions, and are therefore more easily managed. The child of opulence has a large inheritance of pride, of family conceit, which is easily developed into prominence by the child's environments. And if in addition to this the child is over-indulged and petted, he is quite liable to become exacting and very selfish, if not cross-grained and petulant, and therefore a difficult child to manage.

Whereas our children coming from the humbler walks of life are more apt to be tractable and teachable, are less conceited, more modest, not so exacting, contented with far less, more yielding and submissive, and hence far more easily managed.

Putting all these facts together, one can .

easily accept the statement I have made, that the percentage of absolute failures in the training of children is less with foster parents than with own parents.

But there are still other reasons for this strange statement. We sometimes say playfully that in our Society work we are able to "beat nature" in two or three directions. A bright little girl who had been adopted and was genuinely loved by a worthy pair was frequently taunted by her little playmates with such unpleasant flings as this: "Your papa and mama don't love you as much as our papas and mamas love us;" until one day a happy thought struck her and she retorted in a way that ever after spiked their guns: "No, no, my papa and mama love me *more* than your papa and mama love you, for my papa and mama *took me because they loved me* and your papa and mama *took you because they couldn't help it.*"

If what was said in chapter three about so many children born in Christian families being accidents of lust, and perhaps undesired until after they are born, is anywhere near the truth, then this bright little girl "hit the nail on the head" and must be called a philosopher. For while there may be a little sentiment in the notion that you can't love an adopted child just as you love your own flesh and blood, it is mere sentiment and thoroughly animal at that; there is no Christianity in it, no moral or spiritual element in it. The love that is founded upon flesh and blood is simply animal

instinct, precisely the same kind of affection the dumb brutes manifest. It is a higher and purer love that is based upon intellectual and moral values, loving your child for what you can see in its future, looking forward, rather than what you can discover by looking backward. This is the true love, the most God-like; in fact, this is divine love; and it is a love that can be depended on to take best care of the child.

But still farther, there are two other advantages over nature in our methods. *a.* You have the privilege of taking the child *on trial* for several months, if desired, until you have full opportunity of finding out whether you are suited to each other, whether you can readily and naturally love the child and will be able to control it. Nature furnishes no such opportunity. The little ones are thrust upon us, good bad or indifferent, and we have no opportunity of selection or choice.

b. But again, not only does the parent have the opportunity of a choice, but the child, through the agents of our Society, has an equal chance of selection, and does secure a far better parentage than the average child of nature. In the first place the families who secure children from us must all be Christian families, whereas the average family in our country is not a Christian family; that is to say, there are more non-Christian than Christian families in our country. Then our families have to be families of respectability and

good standing in the community, and of such financial circumstances as to give promise of good care and of ability to give the child a good education and fit it for the responsibilities of life. Whereas, probably the majority of all the children born in our country have at the best second or third-rate homes, very many of them homes of squalor and ignorance and vice, and the child has no choice as to his future home.

There are then good and substantial reasons for the statement I have made, that our children as a rule, raised by foster parents, are more easily managed, more successfully trained, and furnish less real failures than the average child raised by its own parents.

To recapitulate: Our children, as a rule have the advantage of the children born in the upper circles, the higher classes, in the fact that they inherit better physiques, are not so nervous, or weak in body; therefore begin life with a stronger foundation upon which to rear a substantial structure; then they have better dispositions, are not so conceited, or imperious in will, not so exacting, more easily satisfied, therefore more easily controlled. They have the advantage of the children born in the lower walks of life in the fact that they are wisely and carefully selected as to their adaptations, the child to the parent and the parent to the child; they are blessed with a better class of parents, Christian parents, who, in their selection of the child and in their future

training of the child, are expected to be under the inspiration and control of the highest motives. And if in any of these directions a mistake has been discovered, our system enables us to remedy the mistake by *replacing* the child. Nature has no such remedy for its mal-administrations; desertion or death is its only escape from blunders or mistakes!

THE "NEW HEREDITY" OR REGENERATION.

The new heredity or regeneration is God's plan for meeting and controlling all the bad heredities. Hence any discussion of the subject of heredity that should leave this out would be one-sided and shallow. It is impossible to form a correct estimate of man by leaving out his soul or spiritual interests, and his relation to God. Man as an animal only is the greatest possible enigma. He evidently was not made to be an animal. The brute creation were made to be animals and nothing else. They are endowed with the appropriate furnishings to make the animal life a complete success. But man as an animal is not a success. He possesses magnificent soul furniture that an animal does not need. A pig does not need a palace to live in; a pig-sty with a mud-puddle in it suits his tastes quite as well. But man has the capacity to enjoy and appreciate a palace; he has soul thirsts and heart cravings that cannot be satisfied with a merely animal life. In fact, the soul thirsts after the Infinite. If

the position taken in the first booklet, "The Value of a Child," be correct—that man is destined, in God's plan, to occupy the very highest place, to become a "king and a priest unto God," a brother of the Lord Jesus, the "King of Kings," and to be associated with him in some important way in the government and control of the whole vast universe—then we can see adaptation perfect and complete, in the furnishings of the soul and its secret yearnings and aspirations. God made man for just such a place.

But the mischief is, sin has come in as a disturbing element. It has played havoc with all the higher instincts and aspirations of the soul, by turning things upside down, putting the animal passions on top, and the higher spiritual nature underneath; subjecting the highest to the lowest; making the animal in us the king, and the angelic in us the subject. If a pig in a parlor would be out of place, rooting up the beautiful carpets, and making a dirty nest out of the magnificent tapestry, and having no use for the costly furniture—how much sadder the degeneration and stranger the confusion when a soul, created in the image and likeness of God, and fitted to think, and act, and feel like his Creator, is put in subjection to the appetites and passions that belong to the animal nature. All that is best and noblest in us is trampled in the dust and spoiled.

Any study, therefore, of man that leaves sin out and the sad havoc it has made, and that

leaves God out and man's relation to Him, and God's plan of rescuing man from his slavery, and lifting him up to the position and place in the universe which he was created and fitted to occupy—would be worse than one-sided and shallow, it would be folly unspeakable.

And yet it is not the purpose to discuss the question of regeneration, but simply to announce in the briefest possible way God's plan for meeting and controlling all the bad heredities. And that is through his Word, backed up and made efficacious by the omnipotent Holy Spirit, God purposes to enable us to turn things upside down, or right side up again. That is, to put the animal in us down at the bottom, where it belongs, and the higher spiritual nature on top and in control. Regeneration produces a restoration, a readjustment, a revolution, a successful rebellion against the old order of things by the setting up of a new government or Head, the Lord Jesus Christ.

Jesus expresses it in Math. 18:3, "Except ye be converted and become as little children." "Converted," literally "turned about," "face the other way." "You have been facing earthward, selfward, now turn about and face heavenward, Godward." "You have been your own master, doing as you pleased, and what you pleased to do has proved your ruin, because it has been the lower nature that has had to be pleased; now turn to God, allow him to direct and control you hereafter."

Or to be a little more specific—heretofore it

has been avarice, perhaps, the love of money, that has occupied the throne and controlled all your life. This one appetite has proven a tyrant; it has hurried you out of bed in the morning, and crowded you with the hardest kind of work all day long and often into the small hours of the night—

“Gold many hunted, sweat and bled for gold,
Waked all the night and labored all the day.” [Pollock.]

Or it may be a perverted appetite for strong drink that has ascended the throne and now masters you, crushing out and trampling under foot everything beautiful or noble in your nature. Or possibly it may be a criminal propensity inherited from your parents that has been fed and developed by untoward environments until it has usurped the throne, and now controls your life. Or very likely it may be some passion or appetite not so degrading or destructive to others' interests, perhaps simply the love of pleasure, worldly pleasure that carries with its gratification no injury to a fellow-being, or one of those higher motives whose gratification has something of nobility in it as viewed by men—such as the ambition to become great, to secure high position and influence, which controlled the Disciples when they came to Jesus with the question, “Who (that is, which one of us) is to be the greatest in the kingdom of heaven?”

Whatever the appetite or passion or natural affection, if it have usurped the throne, as-

sumed the reins and now controls your life, Jesus says to you, "All wrong—except you face squarely about you can never enter heaven." You are in rebellion; you have allowed one of your own appetites or passions to climb up and usurp the place that belongs to God only. There is no hope for your future but to face about; turn away from your idol; self must be dethroned and God enthroned; you must hereafter face toward God, put the reins in His hands. Then He promises to bring order out of confusion, lift up the spiritual side of your nature into its true place, help you overcome the evil tendencies with which you were born, and fit you perfectly to occupy the high place in the coming ages for which you were created, and so richly endowed.

This is God's plan for overcoming and controlling bad heredities. I have called it the "New Heredity." This may not be scientifically exact; and yet we are said in regeneration to "become partakers of the Divine nature"; and while, in regeneration, there is no new faculty or appetite created—there is a new tendency or desire created. Or perhaps it would be more exact to say that the spiritual appetites or thirsts with which we were born, and that had been covered up and crushed and smothered and starved until we scarcely knew we had them, are now by the help of the Holy Spirit uncovered and fed and started out into life and lifted into prominence so emphatically and completely that it verily seems a new crea-

tion; and we can accept Paul's statement—"If any man be in Christ he is a new creature, old things have passed away, behold all things have become new."

But the *rationale*, the *how* of conversion it was not the intention to discuss. Simply the great fact itself. God, in His infinite love for our fallen race, has thus planned our complete rescue and deliverance from the slavery of heredity. How complete this rescue may become, the whole history of Christianity for eighteen hundred years is in evidence. Thieves and robbers have been cured of their criminal tendencies, drunkards have been saved from the appetite for strong drink, avaricious men have been made benevolent, occupants of the slums have been lifted into respectability, worthless lives have been made useful. In fact, there has never been found a soul sunk so low, with evil passions so far developed that the grace of God could not rescue and save. What the Spirit of God and the omnipotent Word could do for a "Jerry MacCauley" in New York, or for "Africanus," the hero of a hundred murders in Africa, or for the whole tribe of the wild Mountain Men, the "Red Karens" of Burmah, robbers by profession, bloodthirsty and cruel almost beyond conception—He is still able to do in every part of the world to-day; transform lives, "create men anew in Christ Jesus," quicken men who "were dead in trespasses and in sins," "turn men from darkness to light and from the power of Satan unto God."

CONCLUSION.

Hence we believe we are fully justified in the conclusion that it is entirely safe to take into our home, if an earnest Christian home, any homeless child too young to take care of itself—if we take it in the name of Christ and for the sake of the child's future.

If the child be very young, so young that undesirable environments have not as yet fastened themselves upon its character, there will be no more danger of unfortunate developments than with your own child. There will very likely be some unpleasant developments, as time passes, which would never have appeared in your own child; but in other directions there will be compensating advantages—so that, all in all, neither the *task* nor the *danger* will be greater than if that child were your own flesh and blood.

If the child you have received into your home be older, old enough to have been thoroughly spoiled by its degrading environments, or to have developed pernicious and perhaps criminal tendencies, inherited from its parents—you are still safe in receiving such a child; but only on condition that such child is led to the Lord Jesus Christ. Its sound conversion is the only reliable cure, God's own cure for evil heredities. I would be false both to the foster-parents and the child if I ventured to hold up any other hope.

But I hear a hundred voices all at once ready

with the answer—"Aye, but there's the rub. What possible pledge have I that such a child, already spoiled, will be converted? Is it not tempting the fates to take chances where the risks are so great?"

The *certainty* of happy results, if you carefully follow God's plan in the training of that child, will be more fully and earnestly discussed in the next booklet on "the Bible as an agent in the development of child character." But our discussion has already proceeded far enough to make some points clear—

1. God loves this child: we mean this particular child, already almost spoiled by its unfortunate past, that you have now received into your home. It will be well to study this first proposition and pray over it until you can hear Jesus saying to you positively and directly—"It is not the will of your Father which is in heaven that this individual child shall perish."

2. If God loves this particular child then He wants it saved; and His desire for its salvation is sincere and deep-seated and intense, so intense that He is willing to welcome to His assistance any effort or agency that promises success. So completely is this true that He has already said to you—"Whosoever will receive one such child in My name receiveth Me." That is—"Whatever you undertake to do for that little child I will count it as done for Me, and done to Me; if you feed it you are feeding Me, if you clothe it you are clothing Me, if you

take it into your home and care for it as your own child you will get Me into your home and have the privilege of caring for Me as your own boy; every day you may feed Me and clothe Me and care for Me in the person of that homeless boy."

Now I submit that if you carry out the conditions of that promise, receive that homeless child not for what you can get out of it—a mercenary motive; and not simply because you have a large place in your heart for a child and want a child to love—a natural motive; but if you take it from a Christian motive, "*in His name*," because you love Jesus and want to help him win that wayward child that he loves so much; and take it, too, because you have climbed up to His side and have begun to see things from his standpoint and therefore are able to discover an angel and more than an angel in that child, a king and a priest unto God, whose face shall shine as the sun, and whose position shall be among the noblest and grandest of all the intelligent beings in God's universe. If you take that child into your home with such Christ-like motives, it will lead you to use every possible means that God permits a parent to use in the rescue and salvation of His own child, and with Jesus' own presence in your home, secured and insured because of your interest in that needy child—surely there can be very little danger of unfortunate results.

But if you take the child from mercenary

motives, because you need a child of that age and size to work for you—or even if you take the child from the higher and holier motive of parental love, simply or chiefly because your heart yearns after a child, leaving the Lord Jesus and the future of the child out of the account—there will very likely come bitter disappointment and possibly absolute failure from the reception of a wayward child. Because you cannot, in such a case, claim Jesus' presence and aid, since you have not fulfilled the conditions of that promise—"receive in My name." And then, too, not having clearly in mind the real value of that child, its wonderful future, you are not fortified with sufficient inspiration and encouragement to surmount great obstacles, and to put in a large amount of time and patience in fitting that child for the magnificent place it is destined to occupy.

I have become deeply interested recently in a fresh study of the first chapter of Luke, containing the account of the birth of John the Baptist, and the important and strange events connected therewith. John the Baptist became a great man. Jesus said of him, "Among them that are born of women there hath not arisen a greater prophet." He was distinguished above all the old Testament prophets in the fact that he was the acknowledged forerunner of the world's Messiah; and was the subject of several important old Testament predictions. It seemed very fitting, therefore, that his birth should have been attended with special marks

of honor—be announced by the angel Gabriel—three physical miracles connected therewith—strange illumination by the Holy Spirit, and wonderful words spoken by the mother Elizabeth, by her cousin Mary, and especially by the Father Zacharias on the occasion of the circumcising and naming of the child; no wonder the entire community was astonished, and that—

“Fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

“And all they that heard them laid them up in their hearts, saying, What manner of child shall this be!” Verses 65, 66.

We can easily imagine that the father and mother were very proud of their boy; and more, for they were a thoroughly consecrated pair, we can easily imagine on their part a consciousness of *grave responsibility* in the training of a boy with such a remarkable future before him. Not for the world will they omit any duty prescribed in the Old Testament Scriptures that has to do with the proper training of so important a life. How carefully they will read every verse that has any relation whatever to this their great life’s mission—the fitting of that boy for his responsible place.

In their case, of course, there was no chance for doubt or question as to the final outcome, for had not the angel Gabriel plainly said:

“And thou shalt have joy and gladness; and many shall rejoice at his birth.

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

"And many of the children of Israel shall he turn to the Lord their God.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Verses 14-17.

How encouraging such promises must have been; what a constant inspiration to those parents—"We are training a boy that shall be 'the prophet of the Highest,' the 'Elias that was for to come.'" How completely and constantly the thought of his future must have entered into every part of their work for that boy, lifting them over hardships, making toils and sacrifices pleasant pastimes. Ordinary parental affection was overshadowed by the sublime consciousness of the future; or rather their clear views of his future, their thorough consecration to God, and intense love for their own people, the Jewish nation, with whose best interests their boy's future was closely identified—*all these motives combined to intensify parental love and increase their carefulness and add zest to everything they did for their boy.* He was undoubtedly a constant care to those old people; very likely exceedingly trying to their patience at times; puzzling problems would often arise as to parental responsibility, and as to how far his childish whims or physical appetite should be indulged. And yet constantly overshadowing all, as a golden halo,

would be the pleasing and inspiring consciousness—"We are not toiling in vain; there is to be a glorious outcome for all this anxiety and labor and care; we are training the Harbinger of the world's Messiah."

Dear parent, foster-parent or natural parent, will you allow me to whisper a word in your ear? After the Lord Jesus had said: "Among them that are born of women there hath not arisen a greater prophet than John the Baptist," He added with wondrous emphasis: "*Notwithstanding, he that is least in the kingdom of heaven is greater than he.*" That little child in your care, now such a "troublesome comfort," as one mother puts it, such a perplexing problem, if received in His dear name, and trained for Him, will become a greater than John the Baptist—not a "forerunner" of the world's Messiah, but an *own brother*; not a *prophet* alone, but a king and a priest as well; not to enjoy a brief ministry of a few months only, flashing as a meteor for a day and then going out in darkness, but shining as a star forever and ever; not exerting a brief influence in one small nation, but sitting by the side of the great king upon his throne of universal dominion with face shining as the sun, he shall become known to every intelligent being in God's universe, and every world that rolls in space shall sometime during the countless ages of eternity feel the inspiration of his presence and receive some blessing from his existence.

And there are not wanting abundant prom-

ises of future honor and glory greater by far and more numerous than came to Zacharias and Elizabeth from the lips of the angel Gabriel. For while it may not be my privilege to see the angel and listen to his voice as he announces the birth of the homeless waif that has come under my roof, yet a greater than the angel Gabriel has said, "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven." That is, while John the Baptist had one angel delegated to announce his birth, this child which I have received has "angels" (more than one) delegated, not simply to announce his birth, but to be a perpetual *bodyguard*, here on earth "bearing him up in their hands, lest at any time he should dash his foot against a stone," and up there before the throne holding the place of peculiar and special honor—"always beholding the face of My Father which is in heaven."

It is true, we are not permitted, as Zacharias was, to see any of these angels or hear their voices, or have any of their words recorded in God's written Book where all the generations of men are permitted to read them. But we should not forget, there is another Bible being written now, the Book of God's providences, the History of Redemption, God's central plan for the entire universe—and in this larger Book that will be read in the ages to come by every intelligent being in the universe, will

probably be found an intensely interesting record of the birth of this homeless waif, the delegation of angels that attended his birth, the announcement of the important event in heaven, the selection and designation of his bodyguard, the history of their ministries to that child, of its chequered history during childhood and youth, how it was abandoned by its parents who knew nothing of its value, how God saw a priceless jewel in it and so took it up and provided for it, how you received it in His name and cared for it and loved it, how it received the truth and was finally prepared through great tribulation for the glory that is to follow.

O father, mother, it is simply blind unbelief that hides from your eyes and ears the sublime vision and the inspiring words of promise relating to that child whose eternal interests are intrusted to you. A greater than John the Baptist you are permitted to train for a position of trust and honor such as "Eye hath not seen nor ear heard, nor hath it entered into the heart of man." If the good man Zacharias was struck dumb because he failed to believe the words of the angel Gabriel, what shame and confusion and loss when a greater than Gabriel, Jesus Himself speaks to us, and the whole Bible is filled with the plainest possible promises to those who feed and clothe and shelter one of the least of these. What boots it to you that the parents of John the Baptist were good, nice, respectable people,

while the parents of the abandoned waif you are permitted to care for are the very opposite, the very chief of sinners? If it required a physical miracle to secure a John the Baptist from parents physically unfitted, because of age, to bear a child, is it any more a miracle or a harder thing for God to secure a "greater than John the Baptist," an heir of glory from parents morally unfitted for such a glorious service? "Where sin abounded grace did much more abound." God seems to take delight in "making the wrath of man praise Him." The lower the depths and the viler the pit, the more illustrious the grace. It was the "chief of sinners," the bitterest of all the enemies of the Church, the mad persecutor, Saul, that became the most useful Apostle. So to pick up out of the slums an abandoned waif and put it into a Christian family to be trained for God and heaven is a grander work, a work that illustrates what God can do, and the infinite sweep of His love, far more completely than to select a child from an intelligent and consecrated Christian home. And because it is a grander work, and one that more completely reveals the infinite depths of God's love, therefore Jesus offers to bestow peculiar honor and reward upon the person or the family who has faith enough and consecration enough to attempt such a service for Him, and says:

"Whosoever shall receive one such little child in my name, *receiveth me.*"

"RECEIVETH ME!"

ADDENDA.

After the first forms of this book had gone to press, we received from the Rev. E. P. Savage, of Minn., the following interesting account of the incident mentioned on p. 35, and we think our readers will agree with us that the closing sentence is a very fitting finale to this whole discussion.

"One Sunday morning in the Central Park M. E. Church of St. Paul, the gifted pastor introduced Rev. E. P. Savage, Superintendent of the Minnesota Children's Home Society, and stated that he had the deepest interest in such work, for he himself had been a homeless boy at one time, wandering about not knowing where to lay his head or to find meat to eat. But that in the good providence of God he had been taken into a good Christian family and now lived to proclaim the glad tidings of Salvation to the perishing.

"During the address Mr. Savage told the story of Gov. Burke of North Dakota as the Governor had told it to him: 'My mother died when I was a baby, my father when I was four years old. I was taken by The New York Children's Aid Society and cared for till I was eight years old and then sent West to Indiana. I went into the army as a drummer boy and now I am Governor of North Dakota. If there are any people in the world for whom I have the profoundest respect it is those that will care for the homeless children.'

"At the close of the service the pastor called upon a gentleman to come forward, and introduced Governor Burke himself to the congregation. The Governor gave the superintendent a check for \$50 and said I wish I could make it \$5,000; I owe all I am in the world to such work.

"How many worthy men whom their fellow-citizens delight to honor have thus been saved for humanity."

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